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THE receipts for June from donations were nearly \$2,300 less than those for the corresponding month last year, from legacies nearly \$15,000 in advance, so that the gain for the month was \$12,557.51. For the first ten months of the financial year, the gain from donations has been nearly \$5,000, while the legacies have been about \$10,000 less than those for the corresponding period last year, so that the receipts for the ten months are behind to the amount of \$5,146.71. The next two months are important months if the donations for the year are to increase as we all desire.

SINCE the present year came in, the treasurers of the funds which have been specially contributed for two of the mission colleges in Turkey have died. In place of the Hon. Arthur W. Tufts, Joshua W. Davis, Esq., has been chosen treasurer of the funds of Euphrates College, at Harpoot. His address is Sears Building, Boston, Mass. In place of James M. Gordon, Esq., Samuel F. Wilkins, Esq., has been chosen treasurer of the funds of Central Turkey College, at Aintab, and he may be addressed at the Howard National Bank, Boston.

By the last mail from West Africa there came ten letters from as many boys, or young men as they should rather be called, at Kamondongo, Bihé, addressed to Secretary Smith, asking for another lady to assist Miss Bell in her school. It seems that some allusion was made in the school to the fact that another lady might possibly be sent for this school, and so much pleasure was manifested at the announcement that Miss Bell told the young men that, if they desired, they might write to Boston, expressing their wishes in the matter. Ten of them availed themselves of the permission. The letters are all written in clear, bold hand, in the Umbundu language, and translations by Miss Bell have also been forwarded. The following extract from one of these letters well illustrates their general character: "Yes, strengthen yourself to look for another to help Miss Bell; she has much work teaching boys and girls. We are well at the school of Miss Bell, learning to read and to write, and arithmetic. So we write to you to send us teachers, that they may teach us well, that they may bring us the words of our Redeemer. We were being lost with our sins. Our Redeemer is Jesus. In our school thirty-eight are seeking the path of redemption, of eternal life. Farewell. Cisapa." To understand the full significance of these letters, we must remember that eight years ago the language in which they are written was not reduced to writing, and that these lads were then naked and untaught savages.

IN its monthly summary of the religious press, *The Japan Mail* reports an article in the Buddhist magazine, *The Bukkyo*, in which the writer discourses upon the "Nine Difficulties in Life." It is suggestive to note the second difficulty which he names, which is, "To be a man and yet remain free from the evil influence of women." The writer declares that in no respect can women be compared with men, and that they are simply obstacles to men. It would be interesting to note how some of the modern eulogizers of Buddhism will regard these recent utterances of one of its prominent leaders. They probably will wholly ignore them.

IT was at Kettering, in the back room of a house still standing, that on October 2, 1792, William Carey, Andrew Fuller, John Sutcliff, and ten others met around a mahogany table and planned for the organization of the Baptist Missionary Society and made that famous collection of £13, 2s. 6d. Commemorative services were held at Kettering during the first week of June, at which, in a marquee, 7,000 persons were in attendance. An inaugural address was made by Dr. Angus, and the centennial sermon was preached by Dr. Landels. Dr. George Smith, the biographer of Carey, was chairman at one of the meetings, and addresses were made by speakers representing several denominations, including one by Rev. Dr. A. T. Pierson, of the United States. The meetings were of a high tone and of intense interest. It is delightful to notice that the Centenary Thanksgiving Fund of the Baptist Missionary Society has already reached the sum of over £83,000. Without doubt the £100,000 planned for will be secured.

IT is well understood that Shintoism, though commonly called the national religion of Japan, is no *religion* at all; that it is simply a form of homage paid to the dead heroes and emperors of the nation, with no recognition of a divine being, save as the heroes are called divine. Professor Kume, of the Japanese Imperial University, has recently published an essay which has caused great excitement among the Shintoists, since, while admitting that at present the worship of the illustrious dead is the supreme object of Shintoism, he claims that this is but a corruption and an aftergrowth, and that Shintoism was originally a monotheistic faith. A notice of Professor Kume's pamphlet in *The Japan Mail* says that he supports his theory by ample references to ancient historical documents. He affirms that the deification of the emperors dates from the corruption of Shintoism at the incoming of Buddhism. The special reason for excitement in connection with the position taken by this Japanese scholar is that this view flatly contradicts the commonly received doctrine of the divine origin of the imperial family. The Japanese have believed implicitly that their emperor descended from heaven, and it is this belief which has given such power to this national cult. The State has favored this faith, inasmuch as it has been regarded as the best support of the loyalty of the people. Professor Kume's essay has greatly offended a large party in Japan, who denounce him as heterodox and disloyal. The singular fact is that the government has displaced the professor from his chair, putting him upon the retired list. All this is indicative of the religious ferment going on in Japan.

ON the fifteenth of May the Turkish Grand Vezir issued an order commanding "that the Vilayets and independent Sanjaks be informed that, until the framing of a decision by the government in explanation of the former instructions, the present condition of schools and places of worship is not to be interfered with." The reason assigned for this order is that some difficulties have arisen in different parts of the empire as to the time fixed for the closing of "schools and places of worship opened without official permission by foreigners in the Ottoman empire." The fact is also mentioned that "certain embassies are making continuous complaints" on this matter. It will be noticed that this order does not withdraw the instructions that have been issued, but that the authorities are to wait a further decision in regard to the matter. It is hoped that the matter will be dropped here, and that no further action will be taken on the subject. The representations of our American minister, together with those of the British ambassador, have been all that could be asked for, and their energetic efforts have doubtless produced this favorable result. The British minister has taken the opportunity to say to the Porte that England will not view with indifference any intolerance shown by Turkey toward the native Christians.

AN interesting case is now pending between the Turkish authorities and the Greek Protestant community at Ordoo, near Trebizond, of which town our readers have had interesting accounts within a year or two from the pen of Dr. Parmelee. This Protestant community is vigorous and united, but the Greek patriarch obtained an order to have their chapel closed. The chapel is entirely under native control, though some aid has been afforded the community by the Board. One of our missionaries in Turkey writes us: "The governor of Ordoo, acting under peremptory orders from the governor-general, forbade the holding of service in the chapel on Sunday, the twenty-second of May. The pastor pointed out to the governor that a congregation of three or four hundred cannot be left without a place to pray, and said that he would bring them to the courtyard of the government house that they might hold worship there, if they were barred out of their chapel. The governor could not contemplate such an incident with complacency, and allowed them to meet in the chapel. The Greeks then telegraphed to Trebizond, to the governor-general, that the order closing the Protestant chapel had not been executed. Immediately came back a strong telegram directing the governor of Ordoo to close the chapel at once. The governor replied by telegram that he could not do it, asking, 'Do you expect me to try to prevent a community of seventy families from praying?'" The matter rests there at last accounts. The British ambassador and the consul at Trebizond are seeking to secure liberal action on the part of the governor-general. This may become a test case in reference to the attitude of the government toward native Protestant communities. ✕

IT is touching to read in the report of a native minister connected with our Madura Mission of Southern India that in his morning service he always brings before the throne of grace "the Empress of India and her Parliament, the American Board and its officers, the President of the United States and his Cabinet, and all the children of the missionaries throughout the world."

It will require a long experience to convince the Chinese that everything that is best in the universe does not belong to them. Sometimes the sight of the telegraph or the railway, or of a steamship and an electric light will jostle their faith, but it is only temporarily. On the whole they are the wisest, best, and saintliest people. A singular illustration of this conviction is found in the writings of a prominent man, Admiral Peng Yulin, whose hatred is specially aroused toward Roman Catholics. He writes thus concerning the Chinese sages: "Thus we see that the teachings of Yao, Shun, Yu, T'ang, Wên, Wu, Chow King, and Confucius about supreme love and supreme righteousness and the light of conscience and humanity are worthy of all praise. All living beings believe them without effort and follow them without exhortation. Hereafter it will spread more and more and reform men from day to day. Our holy religion will abundantly flourish among all who are *men*, and they will not dare to leave the teaching of Yao, Shun, Yu, T'ang, Wên, Wu, Chow King, and Confucius. Talk of Roman Catholics indeed!"

THE Roman Catholics, in accordance with their usual methods, have been indulging in great ceremonies at Tōkyō, Japan, in the consecration of a "Metropolitan" for the empire. In March last the archbishop, with much ceremony, was decorated with the insignia of the pallium and the Metropolitan Cross. The bishop who gave the discourse on the occasion, in the French language, thus portrays the significance of the ceremony: "The pallium is a band of white wool sprinkled with black crosses, and is worn by the archbishop over the pontifical ornaments, upon certain festival days determined by canon law, and in his own ecclesiastical province only. Woven of lamb's wool, solemnly blessed in Saint Agnes's Church in Rome, on the twenty-first of January of each year, the pallium, after having received the Pope's blessing on the eve of the festival of the holy Apostles Peter and Paul, and having lain on the tomb of St. Peter, is sent by the Sovereign Pontiff to the prelate that has to wear it. This ornament is the sign of the Metropolitan's special jurisdiction. It is equally the emblem of the gentleness and pastoral zeal that recall our Lord presenting himself to us under the image of the Good Shepherd. An archbishop has, moreover, the privilege of having borne before him, in his functions, the Metropolitan Cross, another emblem of his high office." It is in this way that the Romanists hope to extend their faith in Japan; a hope which we do not believe, in view of the present temper of the Japanese, will be realized.

THE Turkish government, having failed to carry out its order in reference to the closing of the schools, has recently decreed that no one shall be allowed to buy land or build except on giving bonds that the premises shall not be used for church or school purposes. It is reported that an American manufacturing company at Alexandretta has been interfered with, since, although the company was willing to bind itself, it was unable to obtain native bondsmen who would agree to tear down the structure should it be used for church or school purposes. The government, therefore, has stopped the works and arrested some of the workmen. These facts indicate the deep hostility of the Turkish government to the educational work done by foreigners within the empire.

DR. BAEDERER recently gave a report in London of his travels among the persecuted Stundists in Russia. Many of these Stundists have been exiled to Siberia simply because they hold, and in quiet ways adhere to, the truths of the Bible. One man, who had been in exile for four years in Siberia, on returning to his native town was required to sign a paper, pledging himself not to teach or preach the gospel of our Lord and Saviour. The man took the paper and commenced to write, but this was what was found on the paper: "I, —, cannot pledge myself." He was immediately marched off to Siberia for four years more.

IT is a significant fact showing the blindness of the native Hindus that they are greatly excited and their papers are complaining bitterly because the British government has closed a religious fair at Hurdwar on account of an epidemic of cholera. There were 70,000 persons on the ground and 200,000 on their way, and it was very clear that the coming together of this vast crowd at a place where the germs of cholera were found would soon lead to a disastrous spreading of the disease. The government acted promptly, but the Hindus, careless as to human life, would have gone on with their festival had not the government interfered.

THERE has been published this year a new census of Spain, and the fact is brought out that out of a population of seventeen and a half millions only a little over five millions can read and write. Six millions can only read, leaving twelve millions who can neither read nor write. Bad as this showing is, it is a little better than the figures of 1877 when 72 per cent. of the population were found to be unable to read or write.

IT is seldom that missionary work has been so thoroughly advertised throughout the continent of Europe as it has been within the past few weeks. The utterances of French, German, and British newspapers in regard to the conflict which has been going on in Uganda have been of an extremely violent character. The remarkable feature about the matter is that this heated discussion has been going on when the facts in the case were almost wholly unknown. The only thing that is certain is that there has been a sharp and bloody contest between the Catholic and Protestant parties in Uganda, and that Captains Lugard and Williams, in behalf of the British East Africa Company, and in the exercise of their rightful authority, have attacked and beaten King Mwanga, who sides with the Catholics. Mgr. Hirth, who is the Superior of the Catholic mission in Uganda, has sent a story, which is altogether incredible, of atrocities perpetrated by the British officers and the natives under their command. We do not propose to discuss the matter till the facts are more clearly ascertained. But it is manifest that the charges which have been made in French and German papers are wholly unproven. The Roman Catholics in Uganda outnumber the Protestants three to one, and the character of Mwanga as a bloodthirsty villain inspires no confidence in the reports sent by his friends. Mwanga has espoused the cause of the French priests, inasmuch as he has been in mortal terror ever since he permitted the murder of Bishop Hannington that the British would punish him for this crime. Since the British officers in Uganda are wholly ignorant of the charges made against them, no reply can be expected for some time to come to the statements of the French priests. Till then we must suspend judgment

in the whole matter. Those who have read the life of Mackay will remember the many statements made by that calm, clear-headed, gentle man as to the intrigues of the French missionaries. There has all along been serious difficulty in regard to the ownership of land by the natives who were under authority of chieftains belonging to either the Protestant or Catholic parties. This led to conflicts which Captain Lugard found great difficulty in settling. The reports coming from Catholic sources have been made the subject of discussion in the French Chambers and the British Parliament. On the thirteenth of June Lord Salisbury reported in the House of Lords a dispatch from Zanzibar, giving the substance of a letter, dated March 31, from Captain Williams, who was then at the south end of Lake Victoria. He states that the fight at Uganda was ended, and that hopes were entertained of coming to terms with Mwanga and his adherents. He also states that the English missionaries were then in Uganda, and the nineteen French missionaries in the Bukoba district. While this dispatch makes no allusion to the specific charges that have been made by the French and German papers, it gives some assurance of a peaceful outcome of whatever troubles there may have been. In making this statement in the House of Lords, Lord Salisbury admitted, in answer to a question, that orders had been sent to Captain Lugard to withdraw from Uganda, not to the coast, but to a place about halfway between the coast and the lake. Lord Salisbury intimated that he is still hoping that the railroad to Uganda will be built under the auspices of the British government.

WHAT might have been a most serious crisis in political affairs in Japan seems to have been averted for the present, at least. One of the first acts of the new Diet was to pass a resolution, by a fair majority, denouncing the interference of the government with the late elections. It was supposed by many that such a vote of the want of confidence would lead to the resignation of the cabinet. But as yet Japan does not hold its ministers responsible to its parliament. This is at present a matter under sharpest discussion. Shall the ministers be responsible to the emperor or to the Diet? The Diet was prorogued after the vote, and such was the state of feeling among the parties that the situation was extremely critical, since it was feared that hot-headed counsels would prevail. But both parties seemed to realize the peril which would arise in case of a dissolution of the Diet, and at last accounts matters were progressing in such a way that no outbreak was anticipated.

A PROPOSAL has been made in India, in connection with the Columbian Exhibition, which, if carried out, will run counter to the religious convictions of the orthodox Hindus. The view which has always been held by conservative Hindus is that a sea-voyage and traveling in foreign lands would necessitate the breaking of caste, so that no one of high caste and faithful to his religion could ever undertake such a journey. There is a party in India, small but earnest, that is protesting against this view, claiming that the Shastras do not forbid such journeys. It is now reported that Maharaj-Kumar Binay Krishna is about to organize a party of travelers to visit Chicago at the time of the Exhibition, thus not only to claim, but to exercise, their right of foreign travel.

SKETCH OF PHILIPPOPOLIS STATION, BULGARIA.

BY REV. GEORGE D. MARSH, OF PHILIPPOPOLIS.

THE city of Philippopolis is peculiar in situation. On the great plain, six miles from the foot of the Rhodope range of mountains on the south, and forty miles from the Balkans on the north, near the river Maritza, rise from level and fertile soil four distinct elevations of granite, from two to five hundred feet high. The city covers, wholly or in part, three of these hills, and spreads out around their base and across the river. The fourth and highest is off a little distance. We can understand why the Romans called this ancient city Trimontium, and the Greeks the city of Philip; but the origin of the Bulgarian name Plovdiv is not so evident.

The ancient and the modern are here side by side on every hand, and, pointing to the past and future, recall history, and both indicate and foretell progress. A neglected mosque and silent minaret speak of foreign faith, rule, and customs; but opposite them the new Christian church, and the massive gymnasium with its hundreds of students and corps of professors, tell of changes wrought. There are still plenty of the ancient kind of shops; but fine stores filled with European and American goods indicate contact with other civilizations. The horses led all around the streets, with their great pack-saddles and leathern bags filled with water on their backs, would amuse the young in America, as they discovered how the water from the sluggish river is transferred to our homes on the hills. But a Belgian company has nearly completed its contract to supply the city with clear, cool water from the mountain stream seven hours away. This will be a great boon to all, and an encouragement to us temperance workers. The Oriental plow and oldtime cart still hold on their way.



M. STAMBOULOFF, PRIME MINISTER OF BULGARIA.

But let us take a phaëton and drive out two hours to the State Agricultural School, and you will see some things which enable me to recall, if not renew, my youth by the sight of much American farm machinery. We used to go to Constantinople in a Turkish *talica* in eight days; now we go by train in one night. The Oriental Express will land you at the other end of Europe in three days. Vienna is our neighbor. Go to the station at train-time and meet your friends as they pass, and you will hear half the European languages while the train waits for luncheon.

This central, intelligent, mercantile, progressive city represents in many respects all Bulgaria. The school-teacher is abroad. War, with its ruin and horrors, aroused and freed the people and opened the door. Dawn and the morning are sought in the Occident rather than in the Orient.



THE CITY OF PHILIPPOPOLIS.

The cut gives a view of the central portion of the city. Near the centre of the picture is an oldtime khan, with merchants' offices and warerooms on all four sides of the great court. To the left, the building with six domes is an old bazaar. Above it is seen the largest mosque, said to be about four hundred

years old. Clock-tower Hill exhibits a structure of Genoese times, recently renovated. Our modest chapel is the highest building at the extreme right. The river flows to the left, a little below the base of the picture.

Philippopolis is some 240 miles northwest from Constantinople. Its population at present is about 33,000, consisting mainly of Bulgarians, Turks, Greeks, Jews, and Armenians. It was occupied as a station of the American Board in October, 1859. A mission school for boys was opened here in 1860. Messrs. J. F. Clarke and W. W. Merriam, with their wives, were the first missionaries here. It was a sad blow to the young mission when the robbers shot Mr. Merriam as he was returning from Constantinople in 1862. His wife died here soon after.

The following missionaries and their wives have been members of this station and had part in the sowing and reaping:—

Rev. W. W. Merriam,	1859-1862	Rev. L. Bond,	1878-1882
Rev. J. F. Clarke,	1859-1870	Rev. G. D. Marsh,	1878-now
Rev. H. C. Haskell,	1863-1870	Rev. R. Thomson,	1881-1885
Rev. W. E. Locke,	1868-1869	Rev. W. E. Locke (2d ^o time),	1886-now
Rev. H. P. Page,	1868-1869		

All but two of these missionaries are still in the service of the Board in this mission. Miss E. M. Stone, in charge of Bible-women's work in this and Samokov station, has been a member of this station since 1883.

Twenty years ago our mission chose Samokov as the most healthful and desirable location for our mission schools; so that Philippopolis was only an out-station of the Board from 1870 to 1878. In the latter year, Eski Zaghra having been destroyed in the Russo-Turkish war, its missionaries, Messrs. Bond and Marsh, were directed to reoccupy Philippopolis as a mission station. With our mission schools for this region at Samokov, and the publication work mostly at Constantinople, this station is free to give its energy to evangelistic work.

Our district meets that of Samokov station thirty miles west of Philippopolis; its northern limit is the Balkan range, its eastern the Black Sea, its southern the Ægean Sea. Not all this field is worked, even by colporters, as we could wish. To the southeast we rarely get beyond Adrianople. In all the northern part of our field the population is largely Bulgarian. To the south are more Turks and Greeks.

The first evangelical church in this field was organized in November, 1874, at Merichleri, a village thirty-five miles east of Philippopolis. The church here was organized in 1883. Our chapel was built in 1879. It is only a small, cheap structure. We now have fourteen out-stations. At ten points there are regular services—preaching and Sunday-school. We have eight pastors and preachers. In five cases a pastor or preacher has the care of two or three points. In several cases the friends meet regularly for service even when there is no preacher with them. We now have six organized churches. Two of these are really composed of two branches some distance apart. Among our workers are five ordained men. We have two or three colporters at work most of the time. We have a Bible Depository in this city. We have primary schools at seven points, which are good feeders for our mission schools at Samokov. The teachers are gener-

ally graduates of our Samokov Girls' School. Much attention has been given to Bible-women's work in our field.

We have but one or two distinct schoolhouses. In most cases our schools are held in the small chapel, or in some room set off from the church for this purpose. We have four parsonages. We have eleven chapels or meeting-houses. The newest, in our fourteenth out-station, is likely to be the cheapest. We hope it will not cost more than \$150. The church in Yamboul cost over \$2,000. While recounting blessings, we add that we have a bell-rope in an out-station nearly secured by the children's gifts before the parents have subscribed for the bell. The Board has given almost nothing for any of these buildings, churches, parsonages, or schools. The people have been trained to feel that they must do this work. They make their gifts; then the missionaries want a share in every church building in the mission, and every church has a chance to help on every new church. The builders give all they can, to begin with, and when the money is exhausted they give all they can again, and so on, and by the time they have given all they can three or four times, they generally get through without dedicating a debt. Two or three of the stronger churches give from \$300 to \$500 a year, and others according to their ability.

The church in Philippopolis has passed through most severe trials the past year; but God has been her refuge and helper. Spiritual strength has been gained through trial. We look for more prosperous times. This is one of the most important cities in the Balkan Peninsula. We ought to have a new church building here such as it is wholly beyond the financial strength of this very weak church to erect. If some stewards of the Lord's treasure who may read this sketch are moved to start a fund for a new church in Philippopolis, we may in time see a most imperative need met.

THE INTERNATIONAL MISSIONARY UNION.

BY REV. CYRUS HAMLIN, D.D.

THE meeting of the International Missionary Union, at Clifton Springs, June 8-15, brought together 103 missionaries from all parts of the wide field. Twenty-five were from the American Board, twenty-three from the Baptist Board, twenty-three from the Presbyterian Board, twenty-one from the Methodist Episcopal Board, and thirteen from nine other societies. The different fields were represented as follows: Africa gave us five, Assam four, Bulgaria four, Burma thirteen, Central America one, China twenty-two, North American Indians two, India twenty-five, Italy two, Japan four, Mexico one, Persia one, Siam four, South America one, Syria two, and Turkey twelve.

Of the above a few were veterans, having seen forty or fifty years of service; a few had seen only six or eight, had returned for health, and were about to go forth again. The subjects discussed were of the highest practical importance. It has come to be the conviction of all that more earnest work must be given to preparing the native agency of all grades, from Bible-women to pastors and preachers, and to planting self-supporting and active churches. The native church

with all its ministries must be a light to all the surrounding darkness. The aggressive, conquering work must be by native agents. The mighty advent of the Holy Spirit must be more earnestly sought and relied upon in this all-important part of the work.

Also, the heathen converts must live in some decent way by their own labor. The era of "rice Christians" has passed. However low and filthy their heathen state the converts must become cleanly, decent, and industrious. It is delightful to know how readily the converts to Christ fall into the ways of Christian living under wise and faithful guidance. In general they must separate from their heathen or Mohammedan surroundings, and they must be inducted into those industries by which they can be self-supporting. Working Christians must take the place of "rice Christians." The evangelical church must everywhere live and flourish by its own industries. Missions must give enough of industrial education and guidance to enable the converts to support themselves and help others.

The work of medical missionaries received special and interested attention. Our sisters have gone beyond their brothers in this department of labor. It is a most blessed work, a most efficient and noble work, and there is no limit to the number that the woes and darkness of heathenism call for.

A number of papers were read on subjects of general interest. The devotional hour from nine to ten A.M. could with difficulty be confined to its limits. The Union is of great value, as it contributes to unify the views and feelings of the whole body of missionaries supported by these Christian societies. Thirty-three of those present had a farewell evening, as they are about to return to their fields of labor. The venerable Dr. G. W. Wood, of the American Board, gave them the farewell words with great tenderness and solemnity and yet with good cheer.

Dr. Foster has given the Union a home for its annual meetings and he entertains the missionaries as his guests right royally. His seven coördinate physicians, and indeed the whole great household, seemed to partake of his spirit.

"NEW" BUDDHISM IN JAPAN.

BY REV. SIDNEY L. GULICK, OF KUMAMOTO.

BUDDHISM as a religion is six hundred years older than Christianity. In the course of the centuries it has passed through various stages of development by means of which it has adapted itself to the developing civilizations and to the varying conditions of each country to which it has gone. It has likewise evolved a profound philosophy which educated priests alone are expected to study and comprehend. It has distinct sets of doctrines: some for the cultured, some for the ignorant, some for the initiated, and some for laymen. These doctrines are so contradictory, according to the opinion of many well-educated men, that they cannot be reconciled.

In Western lands we are accustomed to think and speak of Buddhism as a united, homogeneous body. In reality, however, it is divided into many sects and sub-sects. The differences between these sects are said to be even more radical than the great divisions of the Christian churches. In Japan these sects

are strongly antagonistic, and each denounces the others. There are seven principal Buddhist sects in Japan which in turn are divided into twenty-two subjects; in addition to these there are, on the authority of Dr. W. E. Griffis, twenty-one "irregular" or "local" or "independent" sects.

A new Buddhist sect is now forming which calls itself "New Buddhism." It consists of those who are more or less familiar with foreign philosophy, religions, and history. Some of its leaders have been abroad and spent years in Western universities. They are thoroughly dissatisfied with the present state of Buddhism in Japan, yet feel that it embodies in its teachings great truths. They see that Buddhism must undergo a great reformation, both intellectual and moral, just as Christianity did under the lead of Martin Luther, which reformation they love to cite. They are trying to adjust the traditional Buddhism to its new relations, interpreting its old philosophical formulæ in terms of modern thought. The new civilization and the new sciences that have come from the West must be provided their logical place in the Buddhist system; if such a place cannot be found, they will surely destroy it. New Buddhism is the effort of the younger generation to logically justify and vindicate the Buddhist belief of the ages. It springs from a firm belief in the essential worth and truth of Buddhism, though, according to their view, the Buddhism of the past does not meet the needs of the present either intellectually or morally. Traditional Buddhism has lost its spiritual power, because it is itself corrupt: the masses of its priests are immoral. Unless it undergoes a thorough reformation, it cannot save the people from the gross material civilization which destroys moral life, saps national vigor, and endangers the very existence of the nation.

There has recently appeared a book by one of the leaders of this movement which sets forth quite fully its aims and methods. This book seems to be making something of a stir. The new sect is being vigorously handled by the "orthodox" sects of Buddhism. "New theology" and religious reformers are not welcome to any "orthodox" sects, whatever be the country. Japan is no exception. All who are interested in the work of Christian missions in Japan will doubtless be interested in the views and aims of this new sect, since it already forms one of the many elements that enter into the missionary problem in Japan. A somewhat full account of this book has recently appeared in the leading English paper of Japan, *The Japan Mail*, from which the following quotations are taken:—

"The purpose of the New Buddhism is to unite the divided sects rather than to establish a new one; to restore and develop the pristine doctrines of the world-religion rather than to expound a particular system; to reform the existing ecclesiastical organizations rather than to propose a new institution; and to resuscitate and amplify in all parts the existing religion so as to make it capable of fulfilling the high destiny that lies before it. . . . But perhaps the single point that lies nearest the heart of the reformers in their immediate efforts is the desire to explain Buddhism, to show its mission for the present day, to give to its established doctrines the wider and deeper interpretations which they carry within them. To vindicate these purposes was this book published."

The first chapter explains "The Origin of the New Buddhism." "Why is it that Buddhism is not at the present day as powerful as it once was? The facts

all concede, but the explanations differ. . . . But if Buddhism possesses vitality as a religion, the faults of its organization and the apparent defection of individuals or classes of individuals are temporary hindrances only. . . . On the other hand, if Buddhist truth is behind the times and its capacities have been exhausted, then nothing can save Buddhism from decay. It is just because we believe with our whole soul that Buddhist truth *has* this unlimited capacity for satisfying human needs that we are convinced, in the first place, that Buddhism's day of glory is yet to come, and in the second place, that we shall never see it unless at this moment of pause in the progress of Buddhism we strip off the forms and traditions which shackle its advance and enable it to accomplish its destiny."

The gradual development of Buddhism is then traced from the "grosser and simpler truths of Buddhism," first taught by Buddha himself, to the profounder and "purer" doctrines which it attained in China and especially in Japan; in these purer doctrines of Buddhism are "truths apt for the regeneration of society." Such a development is natural and appropriate and is still incomplete; it was taught by Buddha himself. "No man invents the truth; he discovers it, receiving it from on high." Different men see the truth in different lights. "What we must realize at the present time is that truth is not made up of one but of many aspects. The New Buddhism differs from the Old in that it does not insist upon any exclusive interpretation of doctrine but is ready to recognize truth in whatever garb it appears. Buddhism contains all truth in itself. Other religions imperfectly contain a portion of truth. Buddhism not only reveals the common truths of religion — retribution for sin, immortality of the soul, supernatural power — but also the conclusions of science and philosophy. Buddhism has no malice against other religions or against philosophy and science because they are but partial representations of the truth whose fullness is seen in Buddhism. While philosophy, science, and art do not always reach the same results as Buddhism, it is simply because in their present imperfect stage they cannot attain to that ultimate truth which Buddhism contains."

The author also discusses at length "The Points of Difference between the Old and the New Buddhism." "Speaking for Japan . . . we may say: (1) New Buddhism is democratic; Old Buddhism is aristocratic. The former aims to meet the need of the people without class discrimination; the latter is constituted chiefly for the rich and the noble. . . . (2) New Buddhism is optimistic in its philosophy; Old Buddhism is pessimistic. . . . It is much to be regretted that Old Buddhism persists in emphasizing the pessimistic principle. (3) New Buddhism is empirical or practical, while Old Buddhism is theoretical. True, theory is the foundation of practice and Buddhist truth does not rest on experience, but to-day is the time when every religion must vindicate itself by its works. . . . In all of them (our sects) we find a tendency to ignore works and to judge (of salvation) by tests independent of practical results. This is where New Buddhism asks for a reform. These are the chief points, but there are other things to be remembered about the New Buddhism. It is a necessary and natural phenomenon in the progress of our religion and claims to rest on eternal truth. Its life is faith and its method is freedom. Its sphere is the soul and not the body. It has a place in its ranks for the younger generation and for

women. Finally it has within itself the power of conquering and absorbing every other religion and philosophy and of transmuting the physical civilization which we have adopted from the West into a noble and spiritual one."

The work of New Buddhism is the practical renovation both of Buddhism and of society, not simply by discussions but by faith and life. "Earnest faith in truth must be the salvation of Buddhism. Martin Luther regenerated Christianity simply by the power of his indomitable faith. If a comparatively inferior religion like Christianity may be so thoroughly reformed and resuscitated by efforts such as his, what may we not expect from Buddhism if we only show true faith? . . . New Buddhism is catholic, not narrow. It does not consider that the discovery of truth has been the privilege of Buddhists alone. Every religion contains a certain amount of truth. Every philosophy expresses an aspect of reason." The New Buddhism takes truth from every quarter, but to do so "we must first understand Buddhism in its true spirit." In doing this the Buddhist Scriptures must be carefully studied, critically, historically, etymologically, and in the originals. "Old Buddhism is wandering about in a dream of the past, and it is for the New Buddhism to arouse it to the needs of the present and the promises of the eternal. . . . To adapt Buddhism to the times, to remove obstacles to its success, and to approve every good means for its advancement—this is our pressing duty.

"There lie before this reformed Buddhism, so soon as it is girded for its task, the most serious problems. The society of Japan to-day is a mass of hypocrisy, extravagance, deceit, and weakness. The people are engrossed with the material civilization of the West. On us lies the task of leading society onward and upward to better things, out of a material and into a spiritual life. This task means nothing less than the education of a people. We are to-day without principles. We are neither Shintō nor Christian, neither Confucian nor Buddhist. Our politics are a sham. Government and political parties alike employ the watchwords of 'liberty,' 'nationality,' 'progress,' 'self-government.' But when we look at the true inwardness we find nothing but uncleanness and disease. There is no virtue in them. . . . Until our statesmen are righteous our country must remain in bondage. Summing up the subject of our chapter, let us remember three things: first, that the power of Buddhism is to be found in its truths, and not elsewhere; second, that the study of these truths and a firm faith in them is the duty of the reformer; third, that the preaching of the truth to the people is the single requisite for the advancement and welfare of Buddhism.

"Are Japanese to be the only New Buddhists? Emphatically, no! . . . Buddhist truth is universal. . . . The world alone will set bounds to the empire of universal truth. . . . Japan has found that the material civilization of the West does not satisfy its spiritual needs. The West itself has also discovered this and is reaching out to learn of the higher truth which Buddhism has to offer. . . . From the West we have received a material civilization. To it in turn the East offers a perfect religion. The time is ripe for the consummation of the happy exchange. . . . The New Buddhism has two foes on whom it must ever keep a watchful eye: one is the Old Buddhism, with its superstition, its conservatism, its hypocrisy, its divided sects, for the reform of which we must never cease

striving. The other is that foreign religion which came in with Western civilization and is unceasingly plotting to swallow us up."

Such in brief outline is the nature of the new book which is stirring the Buddhist world of Japan. It is a significant book from whatever point of view we look at it. It reveals the dissatisfaction of a large element of the nation with the teachings and the moral condition of historic Buddhism. It also shows what earnest men think about the political condition of the country, declaring thus openly the rottenness of the State to its very core. If Buddhism has the vital faith in and grasp on spiritual truth which can reform the nation, restore purity to the home, honesty in business and righteousness to the body politic, we bid it Godspeed. But this very condition of things after centuries of well-nigh undisputed sway is an argument against Buddhism, and would seem to justify the efforts to introduce Christianity, the only religion which has thus far proved itself able to inspire and sustain spiritual life in the midst of a sordid material civilization. This book also reveals the earnest nature of the men who are its leaders as well as their ability, their liberal spirit, and their familiarity with Western thought and Western history. No less manifest is the indebtedness of this New Buddhism to Christianity, from which are borrowed no small part of its thoughts and doctrines. A great deal of the teaching of New Buddhism, and not a little of the recent teaching of Old Buddhism, might be delivered equally well in a Christian church, provided the names of Shaka, or Nyorai Sana (Buddha), and a few of the principal words were exchanged for God, Jesus Christ, etc. It is a common remark among Japanese Christians that Buddhism is taking Christian doctrine and dressing it in Buddhist language. This book furnishes considerable evidence in this direction.

The influence of this book with quite a large number of thinking men of the country must be great. These men, true patriots, inspired with love of truth and possessing no little comprehension of the vital necessity of righteousness for the wellbeing of the nation, see distinctly the fearful deterioration in morals that has come upon the younger generation with the incoming of Western civilization. They see clearly the destruction of all the old standards of morality; they see that the paternal government that held full sway until within thirty years has given place to a national, almost democratic government; and they also see that liberty by the masses is misunderstood to be the lack of all restraint. To these patriots the civilization of the West seems a curse rather than a blessing. And it must be confessed that not a few of us missionaries sympathize with them; the civilization of Christendom unaccompanied and unrestrained by Christianity is a curse rather than a blessing: for no amount of physical comfort or ease can compensate even for that higher spiritual life which was attained under Buddhism, and especially under the teachings of Confucius. These patriots know little of Christianity except what they get from hearsay. Whenever they hear about Christianity they inevitably think of the American rebellion and the Christian churches which justified slavery; of the moral scandals of Europe and America, which are telegraphed round the world and are sedulously circulated by the public press of Japan; of the political corruption in the United States, of which all the world hears and that no one cares even to try to refute. To men who know nothing more of it than what they hear in these ways, Christianity

seems as bad as the corrupt Buddhism of Japan, and equally powerless. The true place of Christianity as a power for good throughout the United States it is hard to demonstrate in view of the frightful evils that *do* exist under the shadow of the Church, and largely because of the tacit permission of the Church. When a missionary argues for the acceptance of Christianity in Japan because of its power to purify politics and to establish a nation in righteousness, he treads on uncertain ground. He may satisfy the ignorant who believe his assertions. But any educated man who knows the corrupt condition of American politics finds it hard to see any evidence of the power of Christianity in politics, and he is liable to have little faith in the missionary.

It must thus be apparent that the Christianization of Japan is not going to be the speedy thing that some missionary dreamers have represented to the home churches. Not in the lifetime of this generation nor of the next is Japan going to become a "Christian nation." The conflict between Christianity and Buddhism and Christianity and infidelity is only just beginning in Japan. A century of strife and very likely a baptism of blood are the almost essential conditions for the triumph of Christian truth in this country. The missionary will have his part to take in these conflicts and labors, but that part will be an ever-diminishing one. How soon the day will come when no more missionaries will be called to Japan, it is hard to say; but that day has *not* come yet. Still more distant is the day when the missionaries on the ground who have a fair speaking knowledge of the language will find no work to do.

Letters from the Missions.

Madura Mission.

PROMISING STUDENTS.

DR. WASHBURN, of Pasumalai, writing from Kodi-kanal, May 9, says:—

"Our classes have again risen to near their old standard of numbers, and the income of the school from fees will be larger than last year unless something quite unforeseen interferes.

"The results of the university and government examination have, for the most part, been very creditable to us, and a good number of the students have entered the normal and theological classes.

"At our last communion five students from the school united with the church, two of whom have histories of interest. One of them is a young man mentioned in our annual report for last year. He came to us three years ago professing to be a Christian; but as he was manifestly a minor, and as we had no legal power to shelter him, we advised him to return with

his friends, who had followed him with the purpose of fetching him home again. As his people promised him liberty to live as a Christian, it seemed the best, in fact the only thing to do; and he returned with them, as he said at his examination, to backslide into heathenism again. He was not, however, at rest in mind, and at length, after much debate with himself, he made up his mind to leave all his friends and come to us. He had been with us five months, living an exemplary life, when, at our last communion, he asked for baptism and was received to the church. I advised him at the beginning of this vacation to return home and see if he could not establish friendly relations with his people and perhaps win them to him; but he has since written me that his people drove him out of the house and threw his belongings after him and would have nothing to do with him.

"The second student whom I referred to above is the son of a hereditary village

magistrate. He was taught by Pastor Perumal, and I doubt not was a true Christian when he came here, though he also came without the sanction of his father. Probably the father thought it most politic to throw on his son the responsibility of leaving heathenism, breaking caste, and becoming a Christian, — all of which he would practically do by joining our school as a boarder, — thus evading for himself, or at least postponing, the unpleasantness that is sure to arise with his own caste people. The young man has exhibited an admirable Christian spirit for the last three months he has been with us, and he now returns to his home for vacation, and I trust will be able to recommend Christianity to his family and relations by his life and example."

MOSLEMS SEEKING INSTRUCTION.

Mrs. Perkins, of Mandapasalai, reports an unusual degree of attention on the part of Mohammedans. She writes: —

"My small part of the work is most encouraging. My boarding school is larger than it has been before; we also have about twenty little Mohammedan girls who come as day-scholars. A spirit of interest seems to have been awakened among these people, who live very near us. Sixteen Mohammedan women are reading in their houses, and this number will increase, as, strange to say, husbands and brothers are anxious to have the women study with us. When the women make excuses for lack of time, their husbands insist upon their taking the time. Among the Hindus, in many instances, the husband is the obstacle and the wife must study in secret or when alone.

"Within the past few days a Mohammedan priest has consented to send his children to our school. When I left the plains we had as many as thirty of these children attend our Sunday-school, which is held on our wide veranda. I suppose the plantain we give them is an incentive. We have been asked not to give them picture-cards. They are opposed to all forms of image-worship, and therefore they fear pictures of any description. I

have four good Bible-women; all seem earnest and interested in their work."

Ceylon Mission.

EVANGELISTIC WORK.

FROM a letter addressed by Mr. Bell to some personal friends, we are permitted to make the following extracts, giving his impressions in regard to Christian work in Jaffna: —

"There is a wide-open door in Jaffna, and happily there are not many adversaries. Quiet and attentive congregations, of from 75 to 300 persons, are easily gathered each day of the week. The field is ripe to the harvest. Other men labored and we are entered into their labors. There is a splendid native agency — a company of native Christian workers more or less in mission employ — in Jaffna. John Wesley evangelized all England with scarcely more workers than are here. I have not read of any place in heathendom that is so abundantly supplied.

"I am satisfied that this agency is capable of almost unlimited efficiency. There is a little army of pastors, catechists, preachers without pastoral charge, and school-teachers supported by government funds but under missionary control. The schoolhouses are under missionary management and provide more than a hundred places where we are at liberty to preach the gospel whenever we choose. In this climate also open-air meetings can be held at all times, except in the rainy season.

"We were to go to Valvettiturai, an intensely heathen place, a mile and a half away, the next Sunday. The appointed day came quickly; but for some cause the catechist who resides there lost courage, and sent me word on Sunday morning that we must not hold a meeting: a child had died, and the mourners would disturb us! I said, 'Nonsense.' Well, then, we would disturb the mourners! Neither did I think that a valid objection. We were discussing the matter after morning service at the church here. All the brethren were thoroughly scared by the message of

the catechist, which I suspect was not all interpreted to me. Mrs. Bell and I agreed that as the meeting had been announced after careful thought and due delay, it must be held. I came to my study to consult with a greater than flesh and blood, and arose remembering Luther: 'I will go to Worms though there be as many devils in it as there are tiles on its roofs.' So we went. There was a house (a school bungalow) full of heathen men, who paid respectful attention and went away greatly pleased. We announced regular service, and are now preaching there every Sunday at four o'clock.

"Last Sunday Mr. Smith preached to us at that place. Before service we went to make a few calls. At one house I was the first to pass the gate. I saluted the man who stood there, but he did not return my salaam. Mr. Smith and the catechist were within the gate by this time, and the catechist called the man's attention to my salutation. He replied that he did not see me, that is, that he refused to recognize me. Another man came out of the house and together they two addressed us about in this fashion: 'We do not want Christians here. Why do you come to see us? Go to the Christians' houses! Hold your meeting and let us alone. If we repent, we will come to you. We do not want to be Christians. Be off!'

"Since I wrote the preceding, we have held a meeting on a heathen festival, which was also Saturday evening, and without moonlight. There were present 131 persons. I have addressed much less orderly congregations in Massachusetts. Yesterday, Sunday, there were two inquirers at the morning service in the church. They had promised us at the evening meetings that they would come to church. Both gave the closest attention.

"The brethren are much encouraged, and we give thanks to God for his great goodness."

Foochow Mission.

PROGRESS AT SHAO-WU.

MR. GARDNER reports a recent visit made within the Shao-wu field:—

"My heart was much refreshed and encouraged to find the work very flourishing. During the trip I baptized eleven adults and eleven children. The truth seems to be working like leaven in the hearts of the people. In several places an interest had sprung up which entirely took us by surprise. One day's journey brought us for the night to a place called Kai Tung. There was an aged Christian couple living there, and we went to their house to have service during the evening. We found that an interest had sprung up around the aged saints, and fourteen gave us their names as desirous of becoming Christians. I think that most of them will be found to be in earnest, and after instruction will be found worthy to be received into the church.

"We are very much blessed in the Shao-wu field in having some good helpers; two of whom are certainly exceptional men. They are men of thought, and disinterestedly plan for the best interests of the Lord's work. Such men are rare in China. The helpers feel much encouraged. One helper told me that there were doubtless 300 persons in the Shao-wu field who were more or less interested in the gospel. Some of these are undoubtedly as yet far from the Saviour, but to have the least interest is a decided step in advance, and a matter of much thankfulness.

"The schools are growing. They are starting out this year with increased numbers and good prospects. The Boys' Boarding School has materially increased and is destined to become an important factor in our educational work.

"We are short-handed for native helpers to carry on our work. The work is scattered, and many places where there ought to be regular worship every Sabbath can be visited only once a month, or perhaps not so often. Three young men were highly recommended by the native brethren, and after consultation Dr. Whitney and I decided to bring two of them to Foochow to be with me and receive instruction to fit them for service. The other one of the three is teaching

the Boys' Boarding School and cannot be spared from this service at present. The two young men will form a class under my instruction."

A REFORM MOVEMENT.

Mr. Hartwell, of Foochow, reports a remarkable movement now in progress at the city church, under the direction of the native pastor, for the reformation of opium-smokers. The results of this movement will be watched with much interest. Mr. Hartwell says:—

"Every evening the church building is nearly filled with men, and on the Sabbath it is literally crammed. On the 15th instant I spent the night in the city and attended the regular evening service. There were over a hundred men present, besides a few women from the Woman's School. There was first an evangelistic service of an hour, led by one of our students, at which I also spoke. After the closing hymn the door on the street was closed for a private prayer service, conducted by the native pastor. Sometime ago he had all the members of the Prayer Cure Praying Band unite in prayer every evening, but now the attendance is too large, and he has only those in one of the three rows of seats from front to the rear engage in prayer on one evening. All kneel, and that evening those in one row of seats were requested to each in turn utter a few words of prayer, after the bookseller at the church had led in a short opening prayer. At the close all present united in the Lord's Prayer. After this the pastor invited any new persons who wished to put down their names and join the band to wait till the others had left. Then the roll was called, beginning with the names of those who had first joined, and, as each one answered, his name was checked to record his presence, and he left by the book-room door at the side of the church.

"That evening there were four new members registered. The pastor first read the rules to them, and they, after assenting to them, paid ten cents apiece toward the lighting of the church and to

show their determination to forsake the use of opium, and then their names and residences were registered. In the first Chinese month there were several cures, and their reports have led to much special interest among many others. In a little over a month previous to my visit over 200 had joined the band. On looking up the record I found that a few had attended only once after joining, but most had come quite regularly, many of them coming a distance of one and two miles. After they have come for ten evenings or more and seem to have learned how to pray, the pastor takes them to the native medical graduate, in charge of the dispensing at the Woman's Hospital, and they each pay a small sum for medicine given them according to Miss Dr. Woodhull's prescription. Many of them profess to get rid of the craving for opium after coming only one, two, or three times for the medicine. The pastor, who is the main mover in this work, relies chiefly on prayer for success in it and for permanence in the cure. The record has forty-two names marked as of persons who had already got rid of the habit. I learned also to-day that some sixteen others began yesterday to take the medicine."

North China Mission.

IN A CONFUCIAN TEMPLE.

DR. WAGNER, of Kalgan, sends the following interesting account of a visit to a temple of Confucius:—

"The teacher I have been studying with this winter is a Mohammedan of good connections in this city. He has taught several members of our mission, including Mr. Roberts, Mr. Sprague, Mr. Williams, and Mr. F. M. Chapin. He is a *lin sheng*, a degree a little higher than a B. A., but lower than an M. A., or *chü jen*. He took me this afternoon to see the worship at a Confucian temple. These temples are opened only twice a year, in the second and eighth months, on the eighth day: so unless one makes a special effort, it is not easy to see the worship performed at these temples.

“The literary men of China pretend to be vastly above the common people, who spend so much money and time in the worship of gods of mud and brick. To them the worship of gods made by men’s hands appears foolish and childish. From what I saw to-day I should judge that there was not so much difference after all between these leaders of the people and the common people in the matter of idolatrous worship. The main difference seems to be in the objects sought. If a man wants to make money, he worships the god of wealth. If the farmer wants it to rain so that his crops may grow, he worships the gods supposed to control the rain. If a boatman wants to ensure a safe voyage, he worships the divinities whose domain he moves in. So when a literary man wishes to become more literary, he prostrates himself before the tablets of Confucius and his disciples.

“In the inner temple building were five shrines, one large one in the centre, and two smaller ones on each side. These were quite plain and each one contained several upright tablets, the inscription on which showed to what particular sage it belonged. The literary graduates kneel and *kotow* before each one of these shrines. It is said that if an official fails to worship at these shrines, he is in danger of being reported to the emperor and degraded. Many Mohammedans are said to be unwilling to hold office because they do not want to bow before any but the true God. But under a pavilion in the court in front of the temple are objects of worship which must be still more repugnant to a Mohammedan. In the centre is a whole ox, with the skin removed, and a portion of mesentery thrown over the head like a veil. On one side is a whole sheep similarly undressed, and on the other a whole pig, also deprived of its natural skin. In front of the tablets and around the court are various dishes of food, meats, vegetables, etc. Before the whole unburnt offerings a mat is spread with a *lien*, or cushion, to kneel on in *kotowing*. In the evening there is a grand feast on these articles offered to idols.

“This temple and another in Shantung are said to be the only ones containing images of Confucius. The face is black and not at all good looking. On the eighth of the second and eighth moons, curtains are hung before the image in the central shrine, hiding it from view. This is with an idea of respect or reverence. At other times the spirit of Confucius is probably not expected to be around to take notice of any lack of respect, and the curtains are left off.”

A NEW OUT-STATION.

Mr. Sprague, who is now at Pao-ting-fu, writes from that city:—

“I have just returned from a two weeks’ tour, and want to tell you of a new opening at a village, Yang-Tsun, near (Bo-Ye) Po-Yi Hsien, thirty miles south of here. It is, as at Wang-Tu, largely the result of Dr. Merritt’s medical work. Several patients from that vicinity came to the hospital and were greatly benefited. Indeed sight was restored to many who had been blind for several years. While at the hospital their hearts were opened to receive the gospel, and on their return home a helper was sent to further instruct them. Many of their family friends now gladly heard the truth. Other helpers were sent to visit them, and so the work grew. A continuous following up the interest, with appropriate teaching, has established the truth in their hearts, so that on my arrival there, though it was the first visit of a foreigner, I found several well informed in the truth, loving it, and desiring to join the church. The helper and I gave constant instruction to them and to the crowds of other interested listeners, who came in for several days. I did not think best to baptize any, but we received nine on probation. They pledge themselves not to worship idols, but to pray to God daily, keep the Sabbath, and study the Bible. These have also given proof of their sincerity by contributing several dollars toward the future preparation of a place of worship. I am much pleased with the disposition of these inquirers. Several of them led in prayer.

The opening seems quite similar to that at Wang-Tu.

"After a busy week of happy work with these inquirers, in company with Helper Kao, I went to Wang-Tu, where we had been invited to conduct a funeral. One of the eight baptized there last December—a woman of eighty—has recently died, and the family and the church desired a Christian funeral,—the first ever seen in that vicinity. On my arrival I received a warm welcome from all the Christians and their friends, and during the several days I was there I had many talks with the Christians and inquirers. As I wore my foreign clothes, of course I attracted much attention. This gave us opportunity of preaching to many who had never heard much of the gospel. I was interested in several aged men—some over eighty—who were anxious to learn of heaven. As most of the villagers were related to the 'grandmother,' whose funeral we were attending, many listened with close attention to our discussion of 'death and the beyond,' 'the resurrection,' and 'the heavenly life through Jesus Christ.' Pastor Meng was with me part of the time, and we stayed at the same house with the native helper, Meng Chang So. All were kept busy several days preaching to the crowds who came out of curiosity to see the foreigner. There had been some bad talk about us on the part of some of the villagers, who were quite opposed to this religion, and when confronted with their words would reply, 'We heard others say so.' These same people came to see us, and we entertained them kindly and gave them all the gospel we could. .

"The station class were dismissed to their homes and their work before I started out touring. They all did good faithful work. Several joined the church. Two or three helped considerably in preaching to the patients in the waiting-room of the dispensary and in the street chapel. One has now entered our employ as colporter."

FROM PANG-CHUANG STATION.

The annual report from this country

station, prepared by Mr. Smith, is, of course, too long for use in these pages, but we make the following extracts:—

"The number of native helpers continues to be eight, with about the same number of volunteer evangelists, whose services, freely rendered, have often been of great value. A very wide circle of the larger fairs, more than fifty in number, has been attended by helpers and evangelists, and some new districts have thus been reached. Considerable use was made of the stereopticon, in which, as in preaching, useful aid was rendered by the dispensary assistants and students returned from Tung-cho.

"It continues to be true that much more and better attention is paid to preaching at fairs than was formerly the case, and there is an almost total absence of anything like hostility. Such persecution as exists, of which there are a few cases, is invariably mixed up with family matters in such a way as to render any remedy either difficult or impossible. One wealthy man, who has been an inquirer for three years, united with the church the very day after he had sustained a loss estimated at a hundred *tiao*, by an incendiary fire set because he would not subscribe to a heathen 'high mass.' This member has been a generous contributor to the church, and earnest efforts have been made in his behalf and many prayers offered for him.

"The general meetings, held three or four times every year, serve as a rallying-point for whatever progressive movement may be in hand. At the last one for 1891, two out-stations applied for help in purchasing chapels, and about fifty *tiao* were raised in one day and divided between them. The first vote resulted in a tie between the two most popular candidates, and the actual election was by a majority of only one. The deacon is paid by the native contributions alone, at the rate of eight *tiao* a month for the time actually spent in service, and has already proved a most useful and efficient adjunct to the church staff. From a paid deacon to a paid pastor is but a short step, but

for this the time has not yet come, yet we are encouraged to see that when the time does come the step will readily be taken.

“Six Christian weddings took place in 1891, and six church members died, but of these only two were buried with Christian rites. This statement indicates approximately the relative difficulty in carrying into effect Christian principles in the two classes of cases. On the other hand, two probationers have had funerals of parents not themselves Christians, in one case against powerful opposition. As one of the leading objects at a Chinese funeral is to make a display, and as the enormous crowds in attendance upon each of these occasions accomplished this end perfectly, in each case there was a general opinion that Christian funerals were by no means so bad as had been represented. It deserves mention that one man who was for many years a helper buried his mother within the year with heathen ceremonies, and that a precisely similar case occurred last year. This shows in a striking manner how difficult it is to arouse the spiritual nature even of those who have seemed to know and to feel Christian truth deeply.

“The union of religion with business is well illustrated in the case of a carpenter, formerly a leader in a sect, who has pasted the Beatitudes on one side of his toolbox, and the Ten Commandments on the other, with a short printed prayer at the end. This plan might be introduced to advantage in ‘nominally Christian lands.’ Another man, who recently united on probation, resigned a position in a yamen as director of ceremonies to the district magistrate, the duties of which post involved substantially idolatry, but were light and materially added to his income. Another, as already mentioned, gave up a profitable business to devote himself to study. Several of the volunteer evangelists have made heavy sacrifices, both of time and money, in order to give themselves to preaching, and the number of persons who have learned to read runs doubtless high up among the hundreds, and many of these have become teachers of others.

“We have never had more cause for gratitude to God, and never more reason to be encouraged.”

Shansi Mission.

MEDICAL WORK.

DR. GOLDSBURY, of Tai-ku, reports the prevalence of *la grippe* throughout that region, every member of the mission who attended the annual meeting at Fen-chow-fu having been detained there nearly two weeks after the adjournment by an attack of this disease. At the time he wrote all were recovering. He mentions several cases of interest at the dispensary:—

“About two weeks ago a two-year-old child, having both eyes sightless, was brought here by her grandmother, who said that the little girl’s mother was dead and that the heartless father had threatened to throw the child away, leaving it by the roadside to starve or to be devoured by wolves, unless the foreign doctor could restore its sight. Under the circumstances I did the best I could; but without avail. When the man came to take his mother and daughter home, I talked to him as forcibly as I was able. He promised to keep the child, and I hope he will, though any one who is acquainted with Chinese promises can imagine how much they are worth. Although we know such things are constantly occurring around us, still it was very distressing to have it come so near home.

“During the late epidemic of *la grippe* great numbers of the Chinese were sick and there were many deaths. In Mr. Liu’s village, where there are about 500 people, there were seventy deaths. Mr. Clapp’s gatekeeper, Lao Fan, died from a complication of *la grippe*. He was one of the seventeen who a short time before had joined the church on probation. When asked during his sickness if he was afraid to die, he replied, ‘Why should one be afraid who believes in Jesus?’ No word of complaint was heard from him during all his three weeks’ illness. We feel confident that he died trusting in the Saviour.”

Dr. Atwood, of Fen-chow-fu, also writes hopefully:—

“ The outlook for the work here is daily brightening; while I write, an invitation for Mrs. Davis and Miss Hewitt to visit a village and talk to the women, three and one-third miles from the city, is presented. Ten opium patients have come in from that village recently, and are breaking off opium. I have taken in a man to study the Scriptures and teach the opium patients, giving him his food. He seems to be a truly earnest man who promises to be very useful in the Master's service. The four rooms that are finished for the hospital court are already filled to their full capacity. If we had twice as many rooms, they could no doubt be filled in less than a month.

“ The opportunity for opening a school here seemed to us too valuable to be allowed to go by unused. Government support has been withdrawn from the three free schools in the city, to furnish food to poor people who must suffer for lack of food on account of the scarcity of rain and poor crops. The rainfall was very slight last year, and this winter no snow has fallen to speak of. The priests have prayed and beaten the temple bells in prayer, for snow, and the officials have visited the temples most industriously for the same purpose. The only results thus far seem to be windstorms and dustfalls. On the 8th, however, a slight fall of snow covered the ground for about twenty-four hours. Now there is no trace of it left, except on the tops of the mountains. We are hoping and praying that snow may come soon and relieve the stricken people. The suffering from disease has been great and will be still greater unless help comes from above before many weeks.”

Japan Mission.

MISS DUDLEY reports some interesting experiences during a tour among the churches on the island of Shikoku. She found a fine school of twenty-seven girls in the new school buildings at Matsuyama, under the care of Miss Judson. There were seventeen baptisms on the Sabbath Miss Dudley was at Matsuyama, making

thirty within the year. She learned of increased interest in all the churches of that region. Mr. Newell reports that the school at Niigata has been greatly strengthened by the coming of Mr. Nakashima, who is an efficient teacher and an enthusiastic Christian worker. Mr. Hori, aside from his church and evangelistic duties, devotes a good deal of energy to the Girls' School.

OGAKI SINCE THE EARTHQUAKE.

Mr. Albrecht, under date of June 6, speaks of a day spent at Ogaki, the town which suffered from the earthquake in October last:—

“ As you are aware, a Relief Corps from the Doshisha Hospital rendered very effective aid at that time, making an opening for Christian work which the mission felt ought not to be neglected. We were long in finding a suitable worker for this peculiar field, but succeeded last spring in securing Pastor Tomita from Tsuyama, in Okayama ken. He removed to Ogaki in April, renting a small house partially demolished by the earthquake, using it both for his residence and as a preaching-place. Wherever he went, on the strength of his cards of introduction from Drs. Berry and Hori, he was received very kindly and met with most respectful treatment. The officials, the patients treated so far as they can be found, and the people at large have the highest respect and only thoughts of appreciative kindness toward the members of last year's Relief Corps, but so far none of them seems to have gone beyond respecting the workers and the cause they represent. But even this is a great gain. In a city where nearly all the leading men are strong Buddhists, a sudden revolution of religious feeling cannot be expected. When gradually the cause of Christ shall make progress in this city, opposition to it will naturally break out from Buddhist priests and their followers, such as we meet everywhere at a certain stage of the work, and then the friendship of the mayor and other leading men of the town as well as the record of the work done by the Relief

Corps will be of great value. Mr. Tomita is working very wisely, looking not for immediate showy results but planning for a solid foundation for the future. He abstains from large preaching or lecture meetings, although an able preacher himself; he and his wife make many personal visits, and meet twice a week in their own house with the few whom they have so far been able to interest in Christianity for the study of the Bible.

"This work, as you know, is wholly unprovided for in our estimates for the current year, and in response to our appeal printed in the March number of the *Herald* we have not yet received \$100. It is certainly not a work of our own seeking, but one into which we have been led by the hand of God in a most mysterious but direct manner. We ought to be enabled to prosecute this work with all the energy which its peculiar character demands. From the people themselves we cannot expect much for some years to come. About one half of the houses have been rebuilt so far, the part of the city which was burnt after having been thrown down still looking especially desolate. How some of those old people survived the winter in small huts in which I could not stand erect, formed by a few boards tied together with straw rope and covered with straw or brush, is a wonder to me. Many I found in huts formed for them by the earthquake itself, as it caused the walls of the house to give away, letting the heavy thatch roof come right down on the ground, forming a wedge-shaped hut well enough for the winter, but in the summer hot to suffocation, having no ventilation and resting directly on the hot parched ground. Yet in all this city I did not meet a single beggar, and not in the poorest hut was I asked for a gift. The people make the best of the present, be it ever so little, and borrow no trouble or anxious thought for tomorrow. The Buddhist temples which were overthrown I found still in ruins, only on the place of one I found a temporary place of worship erected, with an altar, evidently entirely new, idol-statues,

etc., in glittering gilt. Are we not right in bringing to these people the message of the love of God, as they can only learn it at the foot of the cross of Christ, after they have seen his power in such an awful and mysterious way?

"The week previous I spent the Sunday at Kusatsu, administering for the second time the sacraments of baptism and of the Lord's Supper in this town. It was a great privilege to welcome seven new members into the Christian fellowship, baptizing them in the name of the Triune God. So after nearly two years of seemingly fruitless, useless work, the seed sown is springing up, so that we have now a little company of fourteen Christians in this town and vicinity, where at the beginning of the year we had not one. The time will come when in Ogaki also our hearts will rejoice over similar manifestations of God's saving mercy.

"Professor Ladd, of Yale University, has begun his lectures before the Doshisha professors and students. I need not say that they are listened to with increasing interest. Some popular lectures before a mixed audience are also planned for. After the commencement exercises Professor Ladd will go to Tōkyō. His coming here will be, I am confident, of vast importance for the cause of Christ. There is no people on the face of the earth where strong, clear thinking will have greater effects than here in Japan, and the leaders of thought will not be influenced by missionaries, who of course cannot be specialists. Yale University is doing a most noble and effective kind of missionary work in sending Professor Ladd over here, the first one, we trust, of a series of lecturers who will come and aid in molding the thought of this nation, showing to it the reasonableness of the truth as it is in Christ."

West Central African Mission.

FROM BAILUNDU

CHEERING reports come from this station. Mrs. Webster says that the girls in the school are prompt and regular in at-

tendance, and show more interest in their work than ever before. Mr. Stover writes :

“ The most marked advance is in the attitude of the surrounding villages toward the gospel. You may remember that not very long ago I said that our young men were not well received at the villages unless accompanied by a white man. That is no longer the case. They are now well received, and interested attention is granted them. At the group where Samuel goes, the old men send out and gather all the people as soon as the young men arrive. One Sabbath, at my suggestion, the audience was counted and there were sixty present, not counting the children, and a great many who, when at home, attended regularly, were absent. At the place to which Moses goes the attendance was eighty, and, to use the common expression here, ‘ everybody was gone ’ that day. There are several at that group who wish to come here, and will by-and-by. Others wish to, but are forbidden. I told you a short time ago of a lad who came from that group. He is now doing well, has begun to pray, though not in public. The third set of boys who have begun their work during the year are also well received. Last Sunday they found the whole village just about to start off to a beer drink, but when they saw the boys they turned back. But after all is said there is need of a mighty outpouring of the Spirit before there will be any real work of grace. One candidate for baptism was received last Thursday, and there are other applicants. This boy told me that he wishes to be a teacher. He learns very rapidly, and I think will begin English next year.”

FROM KAMONDONGO AND CHISAMBA.

A good health report comes from these stations. Under date of March 24, Mr. Fay wrote :—

“ Our congregations are rather on the increase ; we had 175 last Sunday morning, and very good attention. I had sixteen of the old men who remained at Sunday-school. I do not follow the lessons they have in the school, but take up some side topic to clinch the morning talk.

Some of these old men know quite clearly the way, but the Spirit has not yet touched their hearts. Many signs seem to show that before long a goodly number of the young people at the village will come out on the Lord’s side. We have now three young men from the village coming to school, two of them having lately begun. So that now the boys’ school lacks two of fifty ; the girls’ school has thirty-eight enrolled. So you see the imperative need of another lady.”

By the same mail came another letter from Mr. Fay, dated April 22, in which he says :—

“ Last evening I held a meeting of the church, at which five names, four boys and one woman, were brought up for consideration, they requesting to be taken into the church. So a class will be formed to prepare them for entering the church. Besides these there are some of the younger ones who might come in if it were not for the power their uncles have over them. Some of those out of the church give better witness of a change of heart than some in the church ; still, we must believe that all are trying. Since my return the lads have made good progress, especially some of them, in the Christian life. I hope that we are nearing a better time both for the church and for those whom we want to turn from their heathen ways.”

From Chisamba, Mr. Lee wrote April 19 :

“ I have the pleasure of reporting that the last month has been one of uninterrupted peace and prosperity. Our services have been unusually well attended. Marked attention and thoughtfulness have characterized our congregations. Our station boys have conducted themselves in a most pleasing manner, giving many evidences of earnest desire to live consistent Christian lives. We have had much sickness among the boys, but the health of Mrs. Lee, Miss Clarke, and myself has been good. My building operations have gone forward satisfactorily, and altogether we have great reason to thank God for his goodness toward us since I last wrote.”

European Turkey Mission.

THE annual report from this mission shows that 117 persons were admitted to the churches during the year on profession of faith, making an increase of about 14 per cent. The circulation of the weekly *Zornitza*, the Christian Bulgarian newspaper, has been maintained against many obstacles. Mr. Marsh writes from Philippopolis, June 20:—

“On June 5 the little chapel in Abdalan, our newest out-station, was dedicated. This village is about eight miles north of Pazardjik. Recently six friends from this village were received as members of the Pazardjik church; others will soon join them. The chapel cost less than \$300. Some 110 persons were inside the building at the dedication, and others outside. Two of our pastors and one of our preachers were present for these services. The day was filled full of profitable exercises. It was thought probable that some might be present who would prove to be opposers and disturbers of the peace. But all were most orderly and attentive.

“On May 27 our preacher in Merichleri was present, by invitation, for the first time in a village an hour away from Merichleri. He preached in the home of the man who had invited him, and who has been interested some time in studying the Scriptures. Over thirty were present at this service. The next Sunday a member of the church in Merichleri went over to conduct a meeting. Last Sunday the preacher, after finishing the service in his church, went to the new village and preached to forty souls, who had been allowed to assemble in the schoolhouse. It looks as though some fields are whitening to the harvest.”

A letter received from the pastor of the Yamboul church reports a Sabbath spent at Sleven. The house of the friend at which the service was usually held was too small, but two services were held in the yard. From Sleven the Yamboul pastor, with a colporter, went up into a mountain town and visited several villages; they had good sales of books. In the town of Katel the college teachers and

officials met them very cordially. The pastor is convinced that the gospel leaven is working, and goes back to his work refreshed and encouraged.

Western Turkey Mission.

OUT-STATION WORK.

DR. FARNSWORTH, writing from Cesarea, May 12, reports another of his extended tours, and we give here his interesting accounts of Eilenja and Yozgat:—

“At Eilenja I spent two days and saw evidence of very healthy growth. While there I attended an exhibition of our school, for which the Armenians kindly granted the use of their new church. This they could do, as it has not yet been consecrated. All the people of the village were present and a good impression was made. I took sufficient time for this tour, and made it deliberately. The out-stations visited were eight, and at six of them I called on every Protestant family. If any was omitted, it was by mistake.

“The two churches visited, Yozgat and Soongoorloo, are prospering under their new pastors. The Sunday that I was at Yozgat, April 10, four persons were admitted to the church, one a boy but nine years old. His evidence of Christian character was peculiarly satisfactory. I saw two things here that interested me especially. One was their prayer-meetings. In preparation for their coming communion they had a sunrise daily prayer-meeting from the 4th to the 9th. It was my privilege to attend three of those meetings. About sixty were present. The one subject through the whole week was the sufferings of Christ. In the simplest way possible the pastor dwelt upon that history day after day, holding his hearers, as it were, spell-bound. There was singing of appropriate hymns and several prayers at each meeting; almost no remarks, except those of the pastor. What better preparation could there be for the celebration of the crowning act of our Lord's ministry?

“The other thing which interested me

especially was the efforts of the pastor and a large volunteer committee of the church for the young men of the congregation. One of that committee showed me a long list of names — I think there were fifty-two — of young men for whom they agreed to labor and to pray. I was told that the hardest one of those young men was found very accessible, and the pastor has some hope that he is already a renewed man. It is an interesting fact that the formation of this committee was not at the suggestion of the pastor, but by a voluntary movement of the church. We think that this promises great good for Yozgat. The pastor of this church is surely 'a workman that needeth not to be

ashamed.' He is already one of the most influential men in our field.

"I spoke above of visiting all the Protestant families of the several out-stations. I am now on a similar tour in Cesarea. In the last three days I have, in company with our best Bible reader, visited twenty-five families. I have an appointment for the same work to-morrow. It is my purpose to continue this work till I have called on every family that belongs to our congregation, and also a good many others who, though not worshipping with us, are enlightened and friendly. It is about two years since I have made a thorough canvass of Cesarea. I expect that this will take me two weeks or more."

Notes from the Wide Field.

AFRICA.

SOUTH AFRICA. A REMARKABLE WEDDING. — Rev. Mr. Davidson, a missionary of the Scotch United Presbyterian Church, reports a remarkable service held in connection with a wedding at a farm in Adelaide. The bride and bridegroom were faithful servants on the farm, and after the ceremony the people suddenly, unitedly, and eagerly called for a divine service; some 200 people sat down on the grass, listening while Mr. Davidson preached. He says he never preached with more freedom or more manifest power. The people were deeply stirred. An hour or two after he had reached home a messenger was sent for the evangelist to come and hold another service in the evening. All the red heathen said they would never forget that marriage day. Since that time the work has developed hopefully and many more inquirers are appearing.

THE FREE CHURCH MISSION ON LAKE NYASA. — We find in *The Missionary Record of the United Presbyterian Church* a report of an address of Rev. Dr. Laws, of Livingstonia, in which the history of the Free Church Mission on Lake Nyasa is given in such condensed form that we give an extended quotation: "The mission was first proposed in 1874, and the first missionary party sailed for Africa in 1875. Then the greater part of Central Africa was unknown, and the idea prevailed that it was only inhabited by wild beasts. But when they sailed round Lake Nyasa they found villages or towns with from 50 to 5,000 or 10,000 inhabitants. On October 12, 1875, they sailed into the harbor at Cape Maclear, which became their first station. It had now developed to six centres, occupied by Europeans, the cape itself being occupied by the native who first made profession of his faith in Christ, and who had since been doing good service for the Master. In 1875 they were strangers to most of the languages, of which there were eight, in the district round the lake, besides the dialects of these languages. Now several of these had been reduced to writing, and Bible and New Testament translations effected; while they had also schoolbooks in most of the towns. Instead of there being no schools — as was the case in 1875 — during 1891 they had 32 schools in operation connected with the mission. In 1875 they had not a single scholar; during the past year they had about 7,000. Instead of having no teachers, as in 1875, they had now about 150 native teachers, male and female. Let

it not be supposed, however, Dr. Laws remarked, that these teachers would pass the standard requirements for pupil teachers in this country. Certainly not; but their aim was to get as speedily as possible a widespread elementary education among the people — for this reason, that they wished to have a Bible-reading and a Bible-loving population. They did not seek that their native teacher should be equal to the European teacher, or the native pastor equal to the European pastor; but they wished to have their native teacher in advance of the native class, and their native pastor in advance of the native pew. They were striving, in connection with this work, also to give those teachers an industrial as well as a literary training. All were able to read the New Testament in their own language before they could become teachers in connection with the mission, and thus they were able to teach the alphabet to the children in the villages, and save the time of the Europeans in doing so. In 1875 there was on the lake only one man professing Christianity; in 1886 there were nine men and women who had been baptized. When he left, toward the close of last year, 165 men, women, and children had been baptized in connection with the mission.

“The native Christians were seeking to take a part in spreading the gospel. They laid this work upon them as a duty; if they had joined the church of Christ, they were not to be drones. It was their duty to tell those in their households and those in their villages and those in other villages of the way of salvation, which they themselves had learned, and they were doing this. During the past year they had had from thirty to forty of their native Christians going out Sunday after Sunday to preach the gospel — some of these men walking eight, ten, and twelve miles for the purpose in a broiling sun. Sometimes they left on their journey the preceding day, if they could stay with friends, and thus the whole of the Sunday was spent in preaching to the people at different villages. In this way, in 1891, they had from twenty-five to thirty services conducted every Lord’s day by these Christians themselves, in connection with the one station referred to.”

THE GANGUELLAS. — The Bulletin of the Geographical Society of Lisbon prints a letter from one of the Roman Catholic missionaries in the Ganguella country, beyond Bihé, in West Central Africa. This territory stretches inland to the Zambesi. The writer reports these natives as docile, timid, imitative, and eager to learn; appreciating kindness, and having a feeling for the beautiful. They are dextrous workers in wood and iron, and do not oppose to civilization the cold resistance of those who do not wish to know anything more than they have learned from their ancestors. Around the Catholic mission station native families have settled, and are cultivating successfully, not only the native products, but those of Europe; among them wheat, which yields sixtyfold on land relatively poor. The missionaries, aided by their school-children, have dug a canal for irrigating purposes. The governor of Bengueila, who has visited Carsenga, examined the school in reading, writing, arithmetic, spelling, and the Portuguese language. “It is even necessary to moderate the zeal of the little blacks for study.”

INDIA.

PROGRESS OF EDUCATION. — A recent government report states that in 1891 there were 138,054 public and private educational institutions from which reports were received. In these there were gathered 3,368,930 boys and 313,717 girls. The increase in the number of girls over the previous year was nearly 20,000. The percentage of attendance, based on the population of school-going age, was ten and seven-tenths per cent. Of the pupils in the school a little over half a million were studying some classic language; 353,000 of them were studying English. Of those attending these schools, sixty-eight per cent. were Hindus, twenty-three per cent. Mohammedans, and about two and one-half per cent. were native Christians.

BITTER HATRED. — It is difficult for those who have not lived in the midst of communities where ideas of caste prevail to understand the intense abhorrence which Hindus entertain for persons whom they regard as defiled. They often seem to shrink in horror from the touch of respectable men, much as many persons would shrink from the touch of a serpent. A missionary at Lodiana speaks of an occasion where he was preaching to a quiet audience of Hindus, and a fakeer came upon the scene, and became noisy and abusive. Standing close to the missionary and gesticulating toward the people, the fakeer by an accident happened to touch the missionary, when he suddenly stopped, spat on the ground, and with a look of the utmost disgust, as if he had touched some loathsome thing, stooped down and rubbed his finger in the dust. Then turning to the crowd he said, "These people eat pigs and cows, and they are not fit to preach." With that he walked away, and most of the audience followed him with exclamations of horror at such depravity.

THE RAVAGES OF WILD BEASTS. — Statements have often been made as to the extent of these ravages in India, which have seemed exaggerated, and even if they were credited, it has been supposed that they referred to a distant past. But official returns for the year 1891 show that no less than 24,841 people in British India were killed by wild animals during that year. By far the larger portion of these (22,134) were killed by snakes; 928 by tigers, and the remainder by wolves, leopards, elephants, and other animals. It appears that the destruction both of human and animal life from this cause is on the increase. Something is attempted in the way of destroying these venomous and ravenous animals, but as yet without any effect in decreasing the casualties.

MADAGASCAR.

THE political outlook in Madagascar is not reassuring. The British government, in securing the assent of France to its Protectorate at Zanzibar, accorded to France certain rights in Madagascar which the Malagasy are not ready to give her. The government at Antananarivo is resolved not to permit France to maintain the judicial control and consular representation of foreigners. A correspondent of *The Independent and Nonconformist*, at Antananarivo, says that the Hova diplomatists resent the grievous wrong the British have inflicted upon "the Protestant and progressive nation," and affirms that it is probable that the Malagasy government will give notice of the abrogation of the treaty with England and of great increase of tariff upon British goods. In this way they hope to open the eyes of the British to the wrong which they affirm has been done them.

THE BIBLE IN MADAGASCAR.— A missionary in Madagascar writes as follows as to the source of progress which has been witnessed in that great island within the past few years: "It was the Bible that has made Madagascar. They had now in Madagascar 1,360 congregations — self-supporting Christian congregations — and that work had been mainly done by the Bible. The people of Madagascar had one book, and that book the Bible, and they regarded all other books as only useful so far as they threw light on the Bible and helped them to understand it. The Roman Catholics had been in Madagascar since 1616, but no trace of their work remains because they did not give the Word of God to the people."

CHINA.

CONTEMPT FOR IDOLS. — A missionary at Amoy reports many incidents indicating popular contempt for the gods which they have worshiped. In one case the temple, which had ten large idols, to whom much worship had been paid, caught fire and the idols were all burned to charcoal. A multitude of people were present, as it was market day, but they seemed to care very little about the burning of their gods, and

they said: "They could not run away or call any one to save them. Why, they are less able to take care of themselves than rats or chickens or dogs!"

.A SAINTLY CHINAMAN. — To meet the slur which is often heard that Chinese converts have no moral stamina, Dr. Griffith John sends to *The Independent and Nonconformist* of London a long and most interesting account of Wang King Foo, a convert, who died March 25, while on missionary work far from his home. Seventeen years ago Wang was a small huckster in Hankow, where he first heard Christian truth. He was then distrusted by Dr. John, but soon by his diligence in Bible study and faithfulness in life he commended himself to all the missionaries. When the London mission was started in the province of Sz'chuen, at Chung-king, Wang was chosen to accompany the party. He rendered most faithful service, commending himself both to the natives and to the missionaries by his unceasing industry and devotion. A heathen man said of him, "There was no difference between him and 'the Book.'" At his deathbed there was a remarkable scene. Wang's heart was burdened for the heathen around him. "Why don't they trust in my Saviour?" Some one said to him, "Mr. Wang, you will soon be with Jesus." To which he replied, "I am always with him, and I have all sufficiency in him." He said to the weeping friends around him, "The goodness of Christ's disciples should not only come up to, but surpass, that of every other person. Commonplace goodness does not count." The natives marveled over his love for the Saviour and his perfect peace. A missionary says, "I have come many times to the brink of the unseen during my hospital experience, but never to witness so glorious an entrance of one into that rest which remaineth for the people of God." Mr. Wang was only thirty-six years of age at the time of his death, and Dr. John says that there are many Christians in China as good and stalwart as was this saint who has now been taken to heaven.

THE INSTIGATOR OF RIOTS. — The name of Chou Han has become so notorious in connection with the riots in the province of Hunan, and with the production of that disgraceful anti-foreign and anti-Christian literature which has had so much to do in inciting the natives, that any facts concerning him are of interest. Dr. Griffith John regards him as an epileptic monomaniac, who is courting notoriety. Dr. John says of him, "He sometimes adopts the garb of a Taoist priest and lives in a Taoist temple. At other times he dons the ordinary dress, and appears like one of the people; he spends much of his time in the 'Pan Benevolent Hall'; he is much given to spiritualism and gives a great deal of time to spirit-writing. He is addicted to fits, and sometimes swoons away for hours." There seems to be much difference of opinion as to the present attitude of affairs in Hunan, some reporting that there has been a change for the better, while others claim that there is constant liability of another outbreak.

MANCHURIA.

CONTINUED PROGRESS. — We have previously reported a remarkable religious movement in Manchuria, having its centre at Moukden. A recent letter to *The Missionary Record of the United Presbyterian Church*, from Rev. Mr. Webster, states that in January fifty-three people were received to the church. The gospel is getting a firm and effectual hold in the villages. On one occasion Mr. Webster was kept the greater part of three days in examining candidates. In one village the temple is the property of the people, and is in charge of four elders selected by the people, and now three of these elders are baptized. It is a question what will be done at the time of the usual ceremonies, for one elder cannot act without the others. Mr. Webster naturally dreads the effect of having the village nominally Christian, when it is not Christian at heart; but the movement certainly is a remarkable one.

NEW GUINEA.

IT is twenty years since the London Missionary Society sent its first workers to New Guinea, and the progress during this time has been something wonderful. If, as we ought, we reckon Australia as a continent, New Guinea is the largest island in the world. Port Moresby has been one of the principal stations, but recently a new island, Kwato, has been occupied, and an institution is to be established there for the training of native teachers. The summary of the missionary work in the island is given in *The Chronicle* of the London Society as follows: "There are fifty-three stations dotted along the southeast coast, a staff of six missionaries, over thirty South Sea Island teachers, and some twenty New Guineans. There are more than 2,000 children under instruction, and between 400 and 500 church members; while last, but not least, the Rev. W. G. Lawes, the senior of the New Guinea staff of missionaries, during his recent visit to England, took through the press the whole of the New Testament in the Motuan dialect; all of which things are fraught with encouragement and promise for the future."

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For those in India and Japan who are convinced that their old forms of faith are untenable and are now seeking to reform them: that they may see the truth as it is in Jesus, and may not be misled by the misrepresentations of Christianity to reject Him who is the light of the world. (See page 317.)

ARRIVALS AT STATIONS.

March 5. At Durban, Natal, Miss Fidelia Phelps.

DEPARTURES.

June 25. From Boston, Mrs. Alice Gordon Gulick, returning to the Spanish Mission.

June 25. From San Francisco, Miss Abbie M. Colby, returning to the Japan Mission.

July 16. From New York, Rev. John E. Chandler and Miss Eva M. Swift, returning to the Madura Mission; also, Miss Mary T. Noyes, daughter of Rev. Joseph T. Noyes, of Kodikanal, to join the same mission.

June 18. The *Morning Star* sailed from Honolulu for Micronesia.

ARRIVALS IN THE UNITED STATES.

May 19. At New York, Rev. Wm. F. English and wife, of the Western Turkey Mission.

June 23. At San Francisco, Rev. D. W. Learned, PH.D., and wife, and Mrs. Mary F. Taylor, wife of Rev. Wallace Taylor, M.D., of the Japan Mission.

July 4. At New York, Miss Hattie A. Houston, of the Madura Mission.

June —. At New York, Miss Ida W. Prime, of the Western Turkey Mission.

MARRIAGE.

June 22. In the chapel of Wellesley College, Rev. J. H. Wyckoff, of the Arcot Mission, to Miss Gertrude A. Chandler, recently of the Madura Mission.

DEATHS.

April 27. At Waimea, Hawaiian Islands, Mrs. Lucia Garrat Lyons, widow of the late Rev. Lorenzo Lyons, aged 84 years and 10 days. Mrs. Lyons was born at Burlington, N. Y., April 17, 1808, and sailed for the Hawaiian Islands Mission in 1836, at the time the great reinforcement was sent to that mission. Two years later she was married to Rev. Lorenzo Lyons, and was his faithful helpmeet till the time of his death. Mrs. Lyons devoted much of her time and effort to teaching, and many well-known Hawaiians were among her

pupils. She maintained a girls' school till 1879, and even when she was fourscore years of age she gathered a school of children. At her funeral the native population gathered from far and near, and her remains were laid to rest by the side of her honored husband.

May 24. At Mahabeshwar, Western India, the infant daughter of Rev. and Mrs. Corliss W. Lay, of the Marathi Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. A Confucian temple in China. (Page 325.)
2. A year at Pang-chuang. (Page 327.)
3. A reform movement at Foochow. (Page 325.)
4. Medical work in the Shansi Mission. (Page 328.)
5. Promising students in India. (Page 322.)
6. Evangelistic work in Ceylon. (Page 323.)
7. The earthquake region in Japan. (Page 329.)
8. A vigorous church in Turkey. (Page 332.)
9. A story of Mr. Ishii and his orphanage. (Page 343.)

Donations Received in June.

MAINE.

Cumberland county.	
New Gloucester, Cong. ch. and so.	135 00
Hancock county.	
Bar Harbor, Cong. ch. and so.	4 30
Kennebec county.	
Winslow, Cong. ch. and so.	20 00
Union Conf. of Churches.	
Fryeburg, M. F. Bradley,	10 00
York county.	
Alfred, Cong. ch. and so.	11 00
Kennebunkport, 1st Cong. ch., 7;	
South Cong. ch., 7,	14 00—25 00
	194 50

NEW HAMPSHIRE.

Grafton county.	
Liverhull, Cong. ch. and so.	31 00
Lisbon, 1st Cong. ch.	6 00—37 00
Hillsboro county.	
Manchester, C. B. Southworth,	25 00
New Ipswich, Cong. ch. and so.	1 53
Pelham, Cong. ch. and so.	75 00—101 53
Merrimac county.	
Concord, 1st Cong. ch., to const.	
Mrs. JOHN C. ORDWAY, H. M.	100 00
Strafford county Aux.	
Great Falls, Miss Carrie S. Rollins,	20 00
Meredith, Cong. ch. and so.	8 67—28 67
	267 20
<i>Legacies.</i> — Dunbarton, Daniel H.	
Parker, by John B. Ireland, Ex'r,	500 00
Wilton, Abigail Abbot, by Mary N.	
Abbott, Ex'r,	100 00
Windham, Sarai Armstrong, by	
William G. Crowell, Ex'r,	50 00—650 00
	917 20

VERMONT.

Bennington county.	
Bennington, "Green Box Bank Co."	30 00
Caledonia county.	
Cabot, Cong. ch. and so.	30 00
Lower Waterford, Cong. ch. and so.	5 02
St. Johnsbury, North Cong. ch.	35 09—70 11
Chittenden county.	
Burlington, 1st Cong. ch.	327 00
Orange county.	
North Thetford, Cong. ch. and so.	7 67

Orleans county.

Holland, Cong. ch. and so.	15 00
Rutland county.	
Pawlet, Cong. ch. and so.	7 25
Washington county.	
Montpelier, Bethany Cong. ch.	60 86
Windham county.	
West Brattleboro, Cong. ch. and so.	25 15
Windsor county.	
Bridgewater, Cong. ch. and so.	3 00
Norwich, Rev. N. R. Nichols,	10 00
Windsor, A friend,	2 00—15 00
	558 04
<i>Legacies.</i> — Springfield, Amasa Wool-	
son, by B. F. Aldrich, Ex'r,	560 00
	1,118 04

MASSACHUSETTS.

Barnstable county.	
Dennisport, Rev. Moses H. Swift,	15 00
Berkshire county.	
Hinsdale, Cong. ch. and so.	6 63
New Marlboro, 1st Cong. ch., 2,56;	
" R. " 10,	12 56
Pittsfield, South Cong. ch. and so.	32 26
Sheffield, Cong. ch. and so.	12 46
Williamstown, 1st Cong. ch., 77-74;	
White Oaks Cong. ch., 2,15,	79 89—143 80
Brookfield Association.	
Brimfield, Cong. ch. and so.	10 00
North Brookfield, 1st Cong. ch.	38 73—48 73
Essex county.	
Methuen, 1st Cong. ch., m. c.	93 94
Salem, Crombie-st. Cong. ch., to	
const. HENRY J. PRATT, H. M.	187 89—281 83
Essex county, North.	
Amesbury, Main-st. Cong. ch.	24 84
Essex county, South.	
Essex, Cong. ch. and so.	35 00
Ipswich, South Cong. ch.	30 00
West Buxford, Cong. ch. and so.	14 10—79 10
Franklin co. Aux. Society, Albert	
M. Gleason, Tr.	
Charlemont, Cong. ch. and so.	5 10
Hampden county.	
Springfield, Mrs. HARRIET S. C.	
BIRNIE, to const. herself, H. M.	100 00
Hampshire county.	
Enfield Cong. ch. and so.	50 00
Haydenville, Cong. ch. and so., of	
which 5, an Easter offering from a	
friend,	14 45—64 45

Middlesex county.	
Bedford, Cong. ch. and so., add'l,	1 00
Cambridge, North-ave. Cong. ch.	426 26
Concord, Trin. Cong. ch.	38 66
Malden, 1st Cong. ch.	170 25
Medford, G. P. B.	2 38
Melrose, Cong. ch. and so., m. c.	4 03
Newton, Eliot church,	140 00
North Chelmsford, 2d Cong. ch.	51 03
Reading, Cong. ch. and so.	10 00—843 61
Norfolk county.	
Brookline, Harvard Cong. ch.	376 65
Dedham, 1st Cong. ch., of which	
4.76 for China, and 4.39 for Japan,	13 01
Randolph, 1st Cong. ch. and so., of	
which 94.33, m. c.	194 62
Walpole, Cong. ch. and so.	50 00
Weymouth, 1st Cong. ch.	54 75
Wrentham, 1st Cong. ch., add'l,	20 66—709 69
Old Colony Auxiliary.	
Mattapoisett, Margaret P. Shaw,	10 00
Plymouth county.	
Abington, 1st Cong. ch.	35 08
North Middleboro, Cong. ch. and so.	38 33—73 41
Suffolk county.	
Boston, Mt. Vernon ch., 35; Eliot	
ch., Roxbury, 11.44,	46 44
Chelsea, 3d Cong. ch., 16.65; Y. P. S.	
C. E. of Central Cong. ch., for na-	
tive preacher, Madura Mission,	
40,	56 65—103 09
Worcester county, North.	
Winchendon, North Cong. ch., of	
which 20.31, m. c.	130 66
Worcester co. Central Ass'n. E. H.	
Sanford, Tr.	
Worcester, Union Cong. ch., of	
which 10 for support of miss'ry,	
Ceylon,	125 28
	2,758 59

<i>Legacies.</i> —Boylston, John B. Gough,	
by Hannah S. Whitcomb,	
Adm'r,	1,000 00
Heath, Mrs. Dolly Thayer, by C. D.	
Benson, Trustee,	221 75
New Bedford, Mrs. Susan P. May-	
hew, by L. T. Terry and C. L. Rus-	
sell, Trustees,	3,500 00
Newburyport, Charles H. Coffin, by	
Albert D. Bosson, Adm'r, add'l,	380 00
North Brookfield, Hammond Reed,	
by J. E. Porter, Ex'r, add'l,	50 00
Worcester, Parley Goddard, by	
Augustus N. Currier, Adm'r,	300 00—5,451 75
	8,210 34

RHODE ISLAND.

Peace Dale, Cong. ch. and Sab. sch.	11 68
Providence, Central Cong. ch.	670 00—681 68
<i>Legacies.</i> —Providence, George W.	
Angell, by Rev. Thomas Laurie,	
Ex'r, add'l,	20 14
	701 82

CONNECTICUT.

Fairfield county.	
Greenfield Hill, Cong. ch. and so.,	
to const. DAVID C. SMITH, H. M.	
North Greenwich, Y. P. S. C. E. of	
Cong. ch., for support of Rev. W.	
P. Elwood,	13 64
Norwalk, 1st Cong. ch., for support	
of Rev. W. P. Elwood,	61 94
Southport, Miss Eliza A. Bulkley,	
75; Miss Georgie A. Bulkley, 75,	150 00
Trumbull, Cong. ch. and so.	9 50—335 08
Hartford county. W. W. Jacobs, Tr.	
Bristol, Cong. ch. and so.	50 00
Hartford, 1st Cong. ch., 373.33;	
Park Cong. ch., 73.09; Windsor-	
ave. Cong. ch., 25; A friend in	
Asylum Hill Cong. ch., 5,	476 42
Manchester Green, Rev. C. S.	
Sherman,	1 00

Plantsville, Cong. ch. and so,	117 00
Poquonock, Cong. ch. and so.	35 09
South Glastonbury, Cong. ch.	11 49
West Suffield, Wm. Dewey,	20 00
Windsor, 1st Cong. ch.	208 25—919 25
Litchfield co. G. M. Woodruff, Tr.	
Falls Village, Cong. ch. and so.	6 15
Milton, Cong. ch. and so.	12 00
South Canaan, Cong. ch. and so.	10 70
Thomaston, Cong. ch. and so.	9 60
Torrington, 3d Cong. ch.	73 69
Winchester, Cong. ch. and so.	4 00—116 14
Middlesex co. E. C. Hungerford, Tr.	
Hadlyme, Cong. ch. and so.	17 00
Middletown, South Cong. ch.	59 77—76 77
New Haven county.	
East Haven, Cong. ch. and so.	27 00
New Haven, Church in Yale Col-	
lege, 253.99; Humphrey-st. Cong.	
ch., add'l, 3,	256 99
Wallingford, Cong. ch. and so.	55 50
West Haven, Cong. ch. and so.,	
18.71; Mrs. Emeline Smith, 10,	28 71
Woodbridge, Cong. ch. and so.	32 81—401 01
New London co. L. A. Hyde and	
H. C. Learned, Trs.	
Hanover, Cong. ch. and so.	30 00
Lisbon, Cong. ch. and so.	20 00
New London, 1st church of Christ,	
of which 16.24, m. c.	142 05
Norwich, Park Cong. ch.	4,274 69
Old Lyme, Cong. ch., for Hong	
Kong Mission,	5 00—4,471 74
Tolland co. E. C. Chapman, Tr.	
Tolland, Cong. ch. and so.	21 00
West Stafford, Cong. ch. and so.	7 50—28 50
Windham county.	
Danielsonville, Westfield Cong. ch.	41 67
	6,390 16

<i>Legacies.</i> —Hartford, George J. Til-	
lotson, by Geo. G. Tillotson, Ex'r,	200 00
New Haven, Samuel Miller, by Geo.	
D. Miller, Trustee, add'l,	100 00
Rocky Hill, Rev. Asa B. Smith, by	
Rev. Elijah Harmon, Ex'r, add'l,	100 00—400 00
	6,790 16

NEW YORK.

Albany, Lorenzo Hale,	5 00
Antwerp, 1st Cong. ch.	36 06
Aquebogue, Cong. ch.	6 59
Bangor, Cong. ch.	20 00
Black Creek, Cong. ch.	3 15
Brooklyn, Tompkins-ave. Cong. ch.,	
m. c., 25; A friend, Clinton-ave.	
Cong. ch., 500,	525 00
De Peyster, 1st Cong. ch.	8 00
Dryden, Simeon Stiles,	1 00
Jamestown, Cong. ch.	9 12
Mt. Sinai, Cong. ch.	29 28
New York, Chas. Ezra White and	
Emma Therese Youngs, in memory	
of their father, Ezra White, and	
mother, Nancy Ann White, 100; T.	
F. Howard, 10,	110 00
Ogdensburg, Miss's Soc. of Cong. ch.,	
3.50; Cong. ch., A lady, 50c.	4 00
Philadelphia, Cong. ch.	10 00
Poughkeepsie, 1st Cong. ch.	57 96
Rensselaer Falls, Cong. ch.	7 38
Richville, 1st Cong. ch., 10; Welsh	
Cong. ch., 15,	25 00
Sherburne, 1st Cong. ch., to const.	
Miss MINNIE C. COATS and Rev.	
CHARLES A. FRAUKE, H. M.	163 14
Union Falls, Francis E. Duncan,	10 00
Walton, 1st Cong. ch.	77 27—1,107 95

<i>Legacies.</i> —Antwerp, Anna E. Snell,	
by John D. Ellis, Ex'r,	466 61
Bridgewater, Ilura Geer, by Myron	
A. McKee, Ex'r, balance,	300 31
New York, John F. Delaplaine, by	
James Cruikshank and Talbot W.	
Chambers, Ex'rs, add'l, 14,222.19,	
less legal expenses, 833,	13,389 19—14,156 11
	15,264 06

NEW JERSEY.

Chester, J. H. Cramer, A thank-offering,	50 00
Haddonfield, J. D. Lynde,	150 00—200 00

PENNSYLVANIA.

Erie, M. W. Tyler, to support a teacher, care of Rev. J. C. Perkins, Madura Mission,	40 00
Philadelphia, Charles Chauncey Savage, 150; A friend in Roxborough, 20,	170 00
Plymouth, Pilgrim Cong. ch. and Sab. sch.	5 00
Pottersville, Cong. ch	6 87—221 87

NORTH CAROLINA.

Troy, Miss'y Soc. of Cong. ch.	4 10
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LOUISIANA.

Roseland, Union Cong. ch.	7 50
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TEXAS.

Palestine, Cong. ch.	22 50
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MISSOURI.

St. Louis, People's Tabernacle ch.	8 10
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OHIO.

Bellevue, S. W. Boise,	20 00
Cincinnati, Central Cong. ch., 161.66;	
Walnut Hills Cong. ch., 60.31,	221 97
Conneaut, F. N. Hayne,	20 00
Fredericksburg, Cong. ch.	36 00
Gomer, Miss'y Soc. of Welsh Cong. ch.	32 18
Hudson, Cong. ch.	25 00
Mantua, Mrs. Mary Jones,	300 00
Mt. Vernon, 1st Cong. ch.	70 96
Oberlin, J. L. Burrell, for Tung-cho Sem., 500; Students of Oberlin College, for support of Rev. C. A. Clark, 300,	800 00
Tallmadge, Mrs. Sarah T. Hine, deceased,	10 00—1,536 11

ILLINOIS.

Amboy, Cong. ch.	60 00
Aurora, 1st Cong. ch.	85 00
Bowen, Cong. ch.	12 50
Chicago, Millard-ave. Cong. ch., 92; Pilgrim Cong. ch., Englewood, 10; Y. P. S. C. E. of Sedgwick-st. Chapel, towards support of Rev. and Mrs. E. A. Bell, 30.30; W. B. Jacobs, for educa. and evang. work at Bailundu, care of Rev. T. W. Woodside, 50; Union Park Cong. ch., m. c., 8.01; "Cash," 1,	191 31
Earlville, J. A. D.	25 00
Geneva, Cong. ch.	13 76
Henry, 1st Cong. ch.	20 86
Hermosa, Cong. ch.	18 37
Joy Prairie, Cong. ch.	92 62
Lacon, Cong. ch.	27 00
Lombard, Cong. ch.	12 25
Moline, 1st Cong. ch.	118 59
Oak Park, 1st Cong. ch.	175 83
Ontario, Cong. ch.	20 00
Oswego, Cong. ch.	1 23
Port Byron, Cong. ch.	20 11
Roscoe, Cong. ch.	16 50
Savanna, A friend,	5 00
Wataga, Cong. ch.	10 00
_____, to const. Mrs. CELIA L. WESTON, Mrs. JENNIE W. HALL, and ERNEST R. HALL, H. M.	300 00—1,225 93

Legacies.—Galva, J. F. Hyde, by M. M. Ford, Trustee,	4,012 78
	5,238 71

MICHIGAN.

Alamo, Cong. ch., add'l,	1 00
Alpena, 1st Cong. ch.	20 00
Benzonia, 1st Cong. ch.	40 00
Detroit, Fort-st. Cong. ch.	14 90
Kalamazoo, 1st Cong. ch.	239 13
Lansing, Plymouth Cong. ch.	42 50
Stanton, 1st Cong. ch.	24 25
Tipton, Rev. John Patchin,	5 00—386 78

WISCONSIN.

Columbus, Olivet Cong. ch., add'l,	3 00
Elkhorn, Cong. ch.	38 00
Fond du Lac, 1st Cong. ch.	5 75
La Crosse, 1st Cong. ch.	95 45
Milwaukee, Pilgrim Cong. ch.	70 25
Sturgeon Bay, Hope church,	5 50—217 95

IOWA.

Blairstown, Mrs. J. H. French,	8 80
Creston, Rev. J. R. Beard,	5 00
Davenport, Edwards Cong. ch., to const. Rev. A. K. RE-NER, H. M.	57 75
Dewitt, C. F. Kent,	25 00
Eldora, Rev. E. Kent, for work in Japan,	5 00
Fairfax, Cong. ch.	4 50
Grinnell, 1st Cong. ch.	17 33
Hawarden, 1st Cong. ch.	11 00
Luzerne, Bohemian Colony,	5 00
Monona, Cong. ch. and Sab. sch.	13 20
Monticello, Cong. ch.	19 00
Prairie City, Cong. ch.	24 31
Tabor, Cong. ch.	103 74
Waterloo, Cong. ch.	21 92
Wheeler, R. W. Jones, for Japan, 1; for China, 1,	2 00—323 55
Legacies.—Iowa Falls, Alfred Woods, by Ezra Nuckolls, Ex'r,	1,700 00
	2,023 55

MINNESOTA.

Faribault, Cong. ch.	37 46
Minneapolis, Plymouth Cong. ch., 44.78; "2 members of Park-ave. Cong. ch.," 3,	47 78
Springfield, Cong. ch.	2 65
St. Paul, Park Cong. ch.	150 50
Wabasha, 1st Cong. ch.	14 59
Winona, 2d Cong. ch.	7 94—260 92

KANSAS.

Kanwaka, Cong. ch.	3 55
Neosho Falls, Cong. ch.	2 00
Osawatomie, Cong. ch.	10 00—15 55

NEBRASKA.

Arcadia, Cong. ch.	2 50
Franklin, Cong. ch.	13 75
Lincoln, Plymouth Cong. ch.	6 33
New Castle, Cong. ch.	2 00
Stanton, New England Cong. ch.	23 50
Strang, Cong. ch., for Japan,	7 62—55 70

CALIFORNIA.

Oakland, Pilgrim Cong. ch.	14 75
Ontario, Cong. ch.	56 00
San Francisco, Cong. Chinese Mission,	11 73
Ventura, Cong. ch.	12 25—94 73

OREGON.

Forest Grove, Cong. ch.	10 00
Oregon City, 1st Cong. ch.	7 35—17 35

COLORADO.

Colorado Springs, 2d Cong. ch.	12 00
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WASHINGTON.

Tacoma, J. Arntson,	75 00
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NORTH DAKOTA.

Amenia, Cong. ch., for school work in Fen-chow-fu, 21; do., for medical work in Taiku, 21, 42 00

SOUTH DAKOTA.

Carthage, F. H. Angle, 2 00
Meckling, Cong. ch. 3 75
Seimenthal, German Cong. ch. 7 87—13 62

INDIAN TERRITORY.

Vinita, Cong. ch. 10 85

DOMINION OF CANADA.

From THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

T. B. Macaulay, Montreal, *Treasurer*.

For the Canadian station, West Central African Mission, 925 00

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Taiku, James Goldsburly, Jr. 20 00
England, Chigwell, Miss S. L. Ropes, 75 00
Turkey, Van, Dr. and Mrs. Geo. C. Reynolds, 25 00—120 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Caruth, Boston, *Treasurer*.

For several missions in part, 9,714 24

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer, 1,500 00

From HAWAIIAN WOMAN'S BOARD OF MISSIONS, HONOLULU, S. I.

For salary of Miss A. A. Palmer, 150 00

MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE.—Gilmanton Iron Works, Y. P. S. C. E. 5 00
VERMONT.—Waterbury, Y. P. S. C. E., toward support of pupil in Pasumalai Sem. 11 18
MASSACHUSETTS.—Fall River, Miss N. E. Buck's Mission Sab. sch. class, for Africa, 2.50; Fitchburg, Y. P. S. C. E. of Rollstone Cong. ch., for educa. of theol. student, Marsh, 20; Hyde Park, 1st Cong. Sab. sch., 5; Middleton, Y. P. S. C. E., 11.50; North Leominster, Y. P. S. C. E., for support of Theol. Student, Adams, South Africa, 15; Templeton, Y. P. S. C. E., 13.54; Worcester, Salem-st. Y. P. S. C. E., 10, 77 54
RHODE ISLAND.—Riverside, Cong. Sab. sch. 1 40
CONNECTICUT.—Bristol, Cong. Sab. sch., 33.57; Danbury, Y. P. S. C. E. of 1st Cong. ch., for educa. of student in Japan, 10; Marlboro, Y. P. S. C. E., 7 28, 50 85
NEW YORK.—Jamestown, 1st Cong. Sab. sch., 12.47; New York, Y. P. S. C. E. of Morrisania Cong. ch., 3.60; Sherburne, 1st Cong. Sab. sch., 26.36; Walton, Y. P. S. C. E. of 1st Cong. ch., 5; West Bloomfield, Cong. Sab. sch., for Japan, 12.64, 60 07
DISTRICT OF COLUMBIA.—Washington, Y. P. S. C. E. of 5th Cong. ch., to support village school, Madura Mission, 10 00
OHIO.—Brecksville, Y. P. S. C. E. of 1st Cong. ch., 9.70; Cincinnati, Central Cong. Sab. sch., 22.37; Collinwood, Y. P. S. C. E. of 1st Cong. ch., 10, 42 07
ILLINOIS.—Port Byron, Cong. Sab. sch., 7.21; Sterling, Y. P. S. C. E., 10, 17 21
MICHIGAN.—New Haven, Cong. Sab. sch. 3 00
IOWA.—Dubuque, 1st Cong. Sab. sch., 9.10; Manchester, Y. P. S. C. E. of 1st Cong. ch., toward support of pupil at Pasumalai, 6, 15 10
MINNESOTA.—Austin, Cong. Union Sab. sch. 9 50
KANSAS.—Emporia, Y. P. S. C. E. of 2d Cong. ch., 5; Lawrence, Plymouth Cong. Sab. sch., 15.26; Partridge, Cong. Sab. sch., 5.84, 26 10
NEBRASKA.—Neligh, Gates College Missy's Soc. 15 00
344 02

CHILDREN'S "MORNING STAR" MISSION.

CONNECTICUT.—Torrington, 3d Cong. Sab. sch. 16 33
NEW YORK.—New York, Pilgrim Sab. sch., "Two small fishes" in primary dept., 10; DeWitt Memo. ch. Mission Band, 5, 15 00
BULGARIA.—Philippopolis, Primary class, 2 20
33 53

FOR SUPPORT OF YOUNG MISSIONARIES.

CONNECTICUT.—East Canaan, Y. P. S. C. E. 6 25
NEW YORK.—Brooklyn, Y. P. S. C. E. of Church of the Pilgrims, 25; Richmond Hill, Y. P. S. C. E., 25, 50 00
ILLINOIS.—Ivanhoe, Y. P. S. C. E., 5; Ridgeland, Y. P. S. C. E., 10, 15 00
IOWA.—Burlington, 1st Cong. Sab. sch., 25; Danville, 1st Cong. Sab. sch., 25; Clinton, 1st Cong. Sab. sch., 25, 75 00
WISCONSIN.—Green Bay, Y. P. S. C. E. 25 00
MINNESOTA.—Medford, Y. P. S. C. E. 6 25
NORTH DAKOTA.—Ft. Berthold, Cong. Sab. sch. 10 00
SOUTH DAKOTA.—Rapid City, Y. P. S. C. E. 12 50
UTAH.—Salt Lake City, Y. P. S. C. E. of Phillips Cong. ch. 12 50
212 50

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE.—Hollis, A friend, for support of little girl in Okayama Orphan Asylum, 20 00
VERMONT.—Bakersfield and Fairfield, Cong. churches, for Tung-cho College, 5.50; Thetford, Y. P. S. C. E., toward support of boy in Mardin High School, care of Rev. W. C. Dewey, 25, 30 50
MASSACHUSETTS.—Andover, Friends, by Mrs. Vaites, for the Greek church building at Ordoo, Turkey, care of Rev. M. P. Parmelee, 100.67; Auburndale, former schoolmates at Lasell Sem., for work of Miss Emma M. Barnum, 12; Boston, Brighton Cong. Sab. sch., for work of Miss E. C. Wheeler, 39; Harvard ch. (Dorchester), for native pastor, 25; Berkeley Temple, Armenian Sab. sch., for boy at Cesarea, 20; Campello, A friend, for the work at Uji, Japan, care of Rev. Mr. Albrecht, 20; Chalesmont, Y. P. S. C. E., for support of Chinese boy, Kalgan, 6.25; Lowell, Y. P. S. C. E. of Eliot Cong. ch., for use of Miss Agnes M. Bigelow, 10; do., for Deccan Industrial School, 7.14; Medford, Union Cong. ch., for the Doshisha, 5; Milton, A friend, for work

care of Rev. Henry Fairbank, 50; Northfield, Northfield Sem., for support of Samathanam, care of Rev. J. S. Chandler, Madurai, 25; Missy Soc. of do., for work of Miss Fidelia Phelps, 25; do., for work of Miss Nell e N. Russell, 35; Royalston, 1st Cong. ch., for work of Mrs. W. O. Ballantine, Marathi Mission, 5.87; do., Charles F. Chase, for do., 6; Salem, Crombie-st. Cong ch., for native preacher in Hong Kong Mission, 25; Sunderland, Y. P. S. C. E., for work of Miss Bartlett, Smyrna, 4; Wayland, Mrs. L. K. Lovell's Bible Class, for use of Miss E. C. Wheeler, 3; Williamstown, Faculty and students of Williams College, toward support of Rev. James G. Robertson, Marathi Mission, 83.25; Worcester, The Misses Leitch, for educa of four girls in Girls' Boarding School, care of Rev. W. W. Howland, 40.50	1,302 68	
CONNECTICUT. — Meriden, 1st Cong. Sab. sch., for support of girl, care of Rev. L. S. Crawford, 50; Stamford, Y. P. S. C. E. of 1st Cong. ch., for work of Miss E. C. Wheeler, 2.33; do., for Bible reader, care of Rev. J. E. Tracy, 17	69 33	
NEW YORK. — Brooklyn, Mrs. Byron W. Clarke, add'l for "The Byron Stone Clarke Hall," for the theological dept of the Doshisha, Kyōto, Japan, 5,000; Ithaca, Y. P. S. C. E. of Cong. ch., for Deccan Industrial School, 12	5,012 00	
NEW JERSEY. — Westfield, Cong. Sab. sch., toward support of boy at Anatolia College,	15 17	
FLORIDA. — Tangerine, Miss L. S. Cathcart, for native helper, care of Rev. D. Z. Sheffield,	25 00	
TENNESSEE. — Knoxville, Y. P. S. C. E. Pilgrim chu-ch, for work care of Rev. E. G. Tewksbury,	10 00	
MISSOURI. — Cameron, Mrs. Hiram Smith, for printing-press and outfit, for E. C. Africa Mission,	155 00	
OHIO. — Akron, Y. P. S. C. E. of West Cong. ch., for support of helper, care of Rev. H. B. Newell, 50; Cincinnati, Walnut Hills Cong. ch., for work of Mrs. R. C. Hastings, Ceylon, 15; do., H. A. McCaughey's Sab. sch. class, for Testaments, for Hong Kong, 2.20; Columbus, Woman's Missy Soc. of 1st Cong. ch., for Niigata schools, 20	87 20	
ILLINOIS. — Chicago, South Cong. ch., 22.30; Mrs. W. E. Hale, 30; Mattie and Willie Hale, 25; Dr. Arthur B. Freeman, 10; all for Mardin school, care of Rev. C. F. Gates; do., W. B. Jacobs, of which 1 from Willie J. and 1 from Harry A. Cotton, Jr., for work care of Rev. T. W. Woodside, 12; do., A. L. Coe, for support of student in Anatolia College, 25; Wheaton, College Missy Soc., for support of native Evangelist, Harpoot, Turkey, 50	174 30	
WISCONSIN. — —, A lady, for work of Mrs. Sarah B. Goodrich,	150 00	
IOWA. — Algona, Y. P. S. C. E., for Mr. Gregorian, Yozgat, Turkey, 10; Des Moines, Mrs. A. Y. Rawson's Sab. sch. class, toward salary of Bible-woman, care of Rev. G. E. Albrecht 30	40 00	
MINNESOTA. — St. Paul, Young Ladies' Missy Soc. of Park Cong. ch., for chapel, care of Rev. John Howland,	25 00	
NEBRASKA. — Aurora, Cong. ch., for use of Rev. G. E. White,	5 00	
CHINA. — Tientsin, A friend, for Tungcho college,	25 00	
MISSION WORK FOR WOMEN.		
From WOMAN'S BOARD OF MISSIONS.		
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For work of do.	28 00	
For use of Miss Patrick,	16 00	
Towards support of Bible-woman, care of Miss Ellen M. Pierce,	12 50	
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For work of Miss Hyde,	10 00	
For support of Turkish girl, one year, care of Miss Hyde,	10 00	
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For same,	28 00	
For Umzumbi Home,	7 15	
For work of Miss Cull,	1 25	
For medical expenses of Miss C. M. Telford,	100 00	—343 90
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.		
Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer.</i>		
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For girl, care Miss Millard,	30 00	
For girl, care Miss Shattuck,	13 00	
For work on Girls' schoolhouse in Ruk,	102 75	
For Bible-woman in China, care Rev. H. P. Beach,	30 00	
For scholarship in Kōbe College, care Miss Brown,	40 00	
For Bible Institute, care Miss Swift,	30 00	
For Miss Nutting's kindergarten,	5 50	
For Miss Millard,	1 00	
For Miss Swift,	12 00	—3,394 25
		10,794 33
From THE AMERICAN MISSIONARY ASSOCIATION.		
By H. W. Hubbard, New York, <i>Treasurer.</i>		
Income of the "Avery Fund," for Missionary work in Africa,	1,281 04	
Donations received in June,	41,784 89	
Legacies " " "	26,950 78	
		68,735 67
Total from September 1, 1891, to June 30, 1892: Donations, \$396,104.35; Legacies, \$184,329.31 = \$580,433.66.		

FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN.

MASSACHUSETTS. — Norton, Mrs. E. B. Wheaton,	100 00		
CONNECTICUT. — Meriden, Mrs. Butler, 5; Southport, Cong. ch., for Marsovan Train school, 543; Wethersfield, Cong. ch., 20	568 00		
NEW YORK. — Rochester, Miss Bradbury, 25; Walton, Geo. W. Fitch, 50; Warsaw, Y. P. S. C. E., 10	85 00		
PENNSYLVANIA. — Athens, Mrs. Murray, 25; Mrs. McCollum and mother, 7; Friends, 25.61; Philadelphia, John H. Converse, 250; A friend, 5; Troy, Rev. G. P. Sewall,			
			10; Wilkesbarre, Mrs. Davis, 20; Miss Fuller, 10; A friend, 100,
			452 67
			OHIO — Ravenna, C. A. Newton,
			2 00
			MINNESOTA. — St. Paul, Mr. and Mrs. F. A. Davis,
			40 00
			ENGLAND. — London, Turkish Miss. Aid Soc. (£1 10), 16.80; —, Miss A. S. Bell, 10.08,
			26 88
			1,274 49
			18,654 38
			Previously acknowledged,
			19,928 87

FOR YOUNG PEOPLE.

ISHII AND HIS ORPHANAGE.

BY REV. J. H. PETTEE, OKAYAMA, JAPAN.

MR. J. ISHII, of Okayama, is perhaps the most widely known of living Japanese Christians. So many inquiries have been received in regard to the man and his work that a brief record of the leading events of his life, taken mainly from his lips, will here be given.

Mr. Ishii was born at Takanabe, on the island of Kiushiu, in April, 1865. His parents were Samurai of good standing, his father having been a highly respected official in the local Public Works Department. His mother embraced Christianity in 1888, his father, though a believer in the Western religion, never having made a public confession of Christ. The boy was early sent to school and his training was carefully watched.

At the age of eleven or twelve young Ishii's attention was first called to the Christian religion. Strange and crude as that experience was, he marks it as the first in a chain of causes bringing about his present religious condition. In



MR. ISHII.

reading a translation of Peter Parley's History of the World, he saw a representation of the cross in a picture of the Crusaders. A school friend told him that if he worshiped the cross unseen by others he could work magic (*maho*); so he tried it often, saying over when by himself, "Christo Jiuji gun Dono

(O Christ, Lord of the Army of the Cross).” Mr. Ishii dates his first idea of an unseen, all-powerful God, and of prayer, from that crude boyish experience. At the age of fifteen young Ishii was sent to a private school in Tōyōkō for a year, where he remembers seeing a foreign missionary. Here he became involved in the political excitements of the times, and on his returning home he ventilated his views on politics. One night he dreamed that the police came and seized him. The next morning, to his great astonishment, the dream was fulfilled. Two policemen marching in took him to prison, from which he was only released after forty days’ imprisonment. His dream, and what followed it, led to a fuller belief in an invisible God, and this Mr. Ishii regards as the second in the chain of causes resulting in his present faith.

Shortly after this he was married. In 1882 he became a policeman for a while. At this time, on consulting a physician, Dr. Ogiwara, he received, aside from his medicines, some sound advice on morals and religion. He was deeply impressed and decided to study medicine. He had no Bible and had heard but little about Christ, but he had learned from Dr. Ogiwara that faith, hope, and love were the three fundamentals of Christianity. Coming to Okayama in August, 1882, he sought a Bible-seller, who, through some misapprehension, took him to be one of a company of mischievous students who had lately troubled his family. So young Ishii, being repelled, turned to the Roman Catholics and was treated with marked kindness. He studied with them for one year and became an earnest supporter of that faith. But later, on observing that the Catholics had no Bible as the Protestants had, he turned to the latter, purchasing a New Testament and calling upon Pastor Kanamori. On November 2, 1884, he publicly entered the Protestant communion, being rebaptized at his own request, and against the advice of the pastor. At this time he met Koume Sumiya, whom all would name as the most devoted Christian woman in Okayama. They were kindred spirits. He named her the mother of his faith, and aimed from that time at a spirit and consecration like hers. To this date he goes to her for counsel and sympathy in every experience. We may add here that his wife was baptized in 1886, and has since, quietly but conscientiously, aided her husband in all his philanthropic schemes.

In July, 1884, occurred an event which not only helped him forward in the divine life, but gave him his first impulse toward humanitarian activity. At his home in Takanabe, he read of the gifts to Joseph Neesima, by an old man and an old woman in America, of two dollars each for the establishment of a Christian college in Japan. That these poor old people should give money for use in a distant land was a new idea to him, and from that time he devoted his life to the welfare of others. He opened at once, in an old Shintō shrine on the edge of the town, a night-school for poor children. On his return to Okayama at the end of the summer the school was continued by one of the boys he had saved out of beggary. For four years this enterprise was kept up, Mr. Ishii furnishing the funds and the faith. He testifies that as often as he forgot to pray in Okayama for the Takanabe school a letter was sure to come from his assistant, saying, “The school is running down.” Then more earnest prayer in Bizen was followed by a letter from Hiuga, “All goes well again.” This not once, but many times.

The following August (1885), while living in a Japanese house belonging to the missionaries at Okayama, he read a translation by the famous scholar Nakamura, of Smiles's *Self-help*. He was profoundly impressed by the testimony of Dr. Guthrie, "the Apostle of the Ragged School movement," as to the influence exerted upon his lifework by the example of John Pounds, the humble Portsmouth cobbler, who "while earning his daily bread by the sweat of his brow, had rescued from misery and saved to society not less than five hundred of these poor children." Like Dr. Guthrie, Mr. Ishii could say, "I felt ashamed of myself; I felt reproved for the little I had done. I was astonished at this man's



A CASTLE IN JAPAN.

achievements." He wrote in his journal at the time, "I believe myself born for that purpose, and I will follow Guthrie's example in imitating Pounds."

In order to aid a fellow-student, aside from supporting himself, Ishii, while a student in the medical school, went out at night as a massage shampooer, working at this exhausting profession until nearly or quite midnight, then arising at four to study, that he might hold his high place among the first three of his class.

In December, 1886, George Muller came to Japan. The following February, while boarding in the house of a Christian, Ishii heard a letter read from the son of the household, then a theological student at the Doshisha, describing Mr. Muller and his visit to Kyōto, and dwelling on the "life of faith" of that wonderful man. Again deep thoughts were stirred in his mind. Then first he understood something of what is meant by those words in common use in Japan, "Living heavenly Father and his love." Then first he committed his life and

all to God and his service. Heretofore his purpose had been to serve God in some way after graduation. Now he decided to begin at once and for children. This he numbers third in the list of great causes that led him to his lifework.

Though suffering from brain trouble, he went to Kamiachi, some twelve miles east of Okayama, and began practising medicine to support himself. The house adjoining the one where he roomed was a miserable hovel, frequented by the very poor. One day in June a beggar woman with two children stopped there and remained over night. Noticing that the family was very needy Mr. Ishii stepped in and gave a bowl of his own rice to the eight-year-old boy. The lad immediately passed it over to his younger sister, who was a cripple. The mother was out begging for a breakfast. Returning later she called on Mr. Ishii and thanked him heartily for his kind act. A little sympathy and persuasion loosed the woman's tongue and she told a pitiful story. Her husband had died; she was now begging her way back to Bingo, her old province, hoping against hope to secure work there. She said, "I could support myself and the crippled girl, but I can't earn enough in addition for the boy." Mr. Ishii, prompt to act upon his newly formed rule of life, at once offered to adopt the boy. The mother-love was strong and the woman hesitated. Mr. Ishii begged her to give him up for the sake of all of them. At last the woman consented on condition that the boy might be returned to her every night. This arrangement was followed for a week, Mr. Ishii caring for the boy through the day only. After a week's trial the mother was convinced of Mr. Ishii's sincerity of purpose and committed the boy entirely to his charge. This was the first child in Mr. Ishii's adopted family. The boy still lives and is frequently shown to audiences as "the original orphan." With such pains was the work begun which speedily grew into an organized asylum for needy children.

In July, 1887, occurred what Mr. Ishii reckons as the fourth and final cause for the opening of the Orphanage. He learned of a poor fisherman and his wife who, though but slightly removed from starvation themselves, adopted a little girl of three and a boy of five, left by parents and two older brothers, all dead from cholera. The heartless neighbors were about to bury the younger child in the coffin with its mother, it being nearly dead from starvation and no one to care for it. Two thoughts came home to the young physician with great force: first, the pitiable condition of orphans; and next, that if those who know nothing of the great love of Christ can show such kindness as those poor fishers, what ought not we Christians to do? Dare we do less than they?

He returned to Okayama, conferred with his trusty advisers, and in September, 1887, rented a part of a large temple of the Zen sect (Buddhist), moved in with his family, and quietly opened his Asylum for needy children. He began with the boy whose story I have told above and two other lads whom had he picked up. He had no resources but his own abounding faith and devoted spirit. Since that day of momentous decision, the institution has grown steadily in numbers, influence, and good works. It has passed through many trials, but they have served only to strengthen its founder's faith in spiritual verities. It has been reduced at times to its last pot of gruel, but the prayer of faith has brought relief and sometimes just at the moment of dire need. Mr. Ishii has never refused shelter to any needy applicant. His home has become so widely known,

especially since the earthquake, that he is forced to inquire carefully into the actual needs of each case, so as not to be imposed upon by the shiftless and the lazy. Quietly conferring with the children after the terrible earthquake in November last, he infused his own self-forgetful spirit into them. They were as ready as he to give for those needier than themselves. Subscribing thirteen



ORPHANS AT NAGOYA.

dollars out of their own poverty they started out to solicit aid from others. The local Salvation Army took up the work under Mr. Ishii's lead, and has raised from Japanese sources over \$1,100 in money and 1,700 articles of clothing. A branch asylum was opened at Nagoya, and seventy-seven earthquake orphans are cared for there and at the main home in Okayama.

Feeling that his Home was imperfect so long as the children were cared for

entirely through the charity of others and not taught to work for themselves, he opened an Industrial Department in September, 1890. The trades now taught are printing, farming, barbering, straw weaving, silk embroidery, the manufacture of matting, besides cooking, washing, and sewing. He plans soon to open match and soap manufactories and a training school for carpenters. The children work through the day and study in the evening. There is also a kindergarten for the very youngest, and an English class for seven of the most promising students.

Of many gifts to the Asylum from all parts of the world the past year has seen two of special magnitude, one from a Japanese, and one from abroad. A humble, devoted evangelist in Banshu has given his whole property, valued at some \$1,800 to Mr. Ishii's work, and that estate is now used as the farm branch of the Asylum. One striking fact is that it has never been necessary during the four and a half years of this work to buy a single article of wearing apparel, save when the "earthquake branch" was first opened at Nagoya. Enough has always been contributed for the needs of the children by students of the Doshisha and other schools, or by churches and communities.

Two hundred and eighty-five boys and girls have been connected with the Home. Of these, twenty-five have died, seven run away, twenty been returned to their friends, and 233 may now be found in the three Homes. The children practically govern themselves, they being divided for this purpose and for their trades, like the old Israelites, into companies of tens, of fifties, and of hundreds. All elections are by ballot, weekly meetings are held about Asylum interests, the graver cases alone being referred to Mr. Ishii. The children print sermonettes and distribute them through the city, and are preparing to publish a small paper. They take great interest in their industries, are loyal to the Asylum, almost worship "Father Ishii," and soon catch his spirit of simple trust and practical piety.

The Asylum is preëminently a place of prayer. Founded in prayer, it is continued in the same spirit. The morning hour from six to seven is called the prayer hour. The children go singly to a shaded graveyard in the rear of the temple for private devotions. Also at nine o'clock on Friday evening a short meeting for those who desire it is held at the same sacred spot. This is the Bethel of the Asylum, and has witnessed several remarkable answers to the prayer of faith. After breakfast comes a half-hour of devotions in the temple, and again in the evening. On Sabbath afternoon the children march in military order, headed by their own buglers, to church, a mile and a half away. It is a stirring sight and has led more than one sightseer to send gifts to the Asylum and to inquire into the claims of the Christian religion.

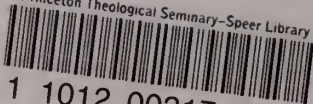
To sum up the man and his work in a sentence: Ishii and his institution are a practical realization of his own favorite New Testament verse, "A new commandment I give unto you, that ye love one another." A love that works itself out in deeds; a life that is truly Christian; the spirit of the Bible worked into flesh and blood; simple loyalty worthy of a Christian Samurai; faith that feels, hope that, though always grave, is never despondent; love that counts no cost, if it may but save a few of "the least of these my brethren."

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